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The
CHRISTIAN CENTURY

Published Weekly

Emperor Who Plays God
By Harold E. Fey

Our Canadian Alliance
By Oswald Garrison Villard

The Gentile Problem
By Katharine Hayden Salter

Mr. Willkie's Speech
A Year of War
Editorials

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In This Issue

HAROLD E. FEY
field editor of The Christian Century, recently returned from a four-month journey to the Far East during which he spent some time in Japan. This article is the second of a series. The third will follow shortly.

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The CHRISTIAN CENTURY

August 28, 1940

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Calendar of Coming Events

Aug. 23-30. Quaker Summer Leadership Institute for Young People, Shawnee-on-the-Delaware, Pa.

Aug. 23-Sept. 2. Camp Meeting, Ocean Grove, N. J.; E. G. Homrighausen and E. Stanley Jones, speakers.

Aug. 24-31. Eastern Great Lakes United Christian Adult Conference, Dunkirk, N. Y.

Aug. 26-30. Westminster Summer Conference of Ministers, Westminster, Md.

Aug. 26-Sept. 1. Annual Ashram, Lutheran Student Association, Estes Park, Colo.

Aug. 27-31. Youth Temperance Council Encampment, Jackson's Mill Camp, W. Va.

Aug. 27-Sept. 1. Biennial National Conference of Methodist Youth, Winona Lake, Ind.

Aug. 28-30. Youth Temperance Council Encampment, Indianapolis, Ind.

Aug. 29-Sept. 2. Unitarian Youth and Religious Education Institute, Ardmore, Okla.

Aug. 30-Sept. 1. Methodist Bishops' Annual Retreat, Lake Geneva, Wis.

Aug. 31, Sept. 1. Baptist Laymen's Retreat, Torch Lake, Mich.

Sept. 4. Kentucky Methodist Conference, Wilmore.

Sept. 6-8. Annual Conference, Fellowship of Reconciliation, Lake Chautauqua, N. Y.

Sept. 6-8. Annual Conference, New York Young Friends Fellowship, Lake Minnewasaka.

Sept. 7, 8. Western and Central Western New York Congregational-Christian Laymen's Conference, Rochester, N. Y.

Sept. 8-10. Congregational-Christian Ministers' Convocation, Rochester, N. Y.

Sept. 9-11. Tri-State Christian Pacifist Conference, Lake Geneva, Wis.

Sept. 9-11. Conference on Science, Philosophy and Religion, Jewish Theological Seminary, New York city.

Sept. 10-12. Colorado Disciples Convention, Salida.

Sept. 10-12. Congregational-Christian Conference Planning Meeting, Rochester, N. Y.

Sept. 12-15. New England Disciples Convention, Haverhill, Mass.

Sept. 13-15. Eastern and Central Eastern New York Congregational-Christian Laymen's Conference, Lisle.

Sept. 14, 15. Baptist Laymen's Retreat, Detroit, Mich.

Sept. 16-18. Pennsylvania Disciples Convention, Greensburg.

Sept. 16-19. Michigan Baptist Convention, Alpena.

Sept. 17. Nebraska Methodist Conference, Omaha.

Sept. 17. Annual Meeting, State Council of Churches, Thomasville, N. C.

Sept. 18. Southwest Missouri Methodist Conference, Joplin.

Sept. 18-20. Alabama Presbyterian Synod, Sylacauga.

Sept. 21, 22. Unitarian Laymen's League Eastern Convention, Andover, N. H.

Sept. 24, 25. Annual Interdenominational Women's Missionary Institute, Y. W. C. A., Chicago.

Sept. 25. Louisville Methodist Conference, Madisonville, Ky.

Sept. 25. Missouri Methodist Conference, Cameron.

Sept. 29-Oct. 2. Iowa Disciples Convention, Boone.

Sept. 29-Oct. 6. National Christian Mission, Kansas City, Mo.

Oct. 1-3. School of Missions, Warren, O.

Oct. 6. World-Wide Communion Sunday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

THE FIRST PHASE of the "battle of Britain" is the struggle for air supremacy. That struggle now involves hundreds of planes daily. Control of the skies is a decisive new element in military strategy whose importance is just beginning to be realized. With that established by one side over the other, the initiative in all other phases of war passes to the side whose air fleet survives extermination. Henceforth the victor alone knows what is happening behind the opponent's lines. Once lost, air power cannot be regained, for the victorious fleet can destroy airplane factories with second class ships so long as they are not opposed in their own element. While nothing about this war is certain until it is proved twice, the trend against Britain is shown by the fact that the major air battles are occurring over the British Isles and by the fact that Britain's attacks on the continent are occurring at night when an inferior air force can strike and have a chance of getting away. Back of what is happening in the air is the battle of the factories, each trying between bombardments to make planes faster than they are shot out of the sky. And back of that is the battle of the schools, each engaged in "processing civilians" into air pilots to replace the young fliers who ride the wings of destruction to flaming deaths in careers which average between one and two months of active front line flying.

Riding the Wings of Destruction

France Turns Toward Puritanism

AS France slowly and painfully tries to pick up the pieces of her shattered national life perhaps the most remarkable change her new government is ordaining is the introduction of a puritan way of life. Cabinet officers have been appointed whose first and principal duty is to attack the evils of alcoholism, marital laxity and divorce, lewdness in the theater, commercialized vice and all forms of self-indulgence. Hard work, sobriety, moral earnestness and religious observances are being preached as the necessary means to a revival of French strength and dignity. Especially is the new order to be applied to youth. The former tennis star, Jean Borotra, known to sport enthusiasts the world over as the "bounding Basque," has been placed at the head of a department of the government which intends to encourage athletic keenness, diligent study and self-discipline in the service of the state. There is more than regimentation for a fascist society in all this. Behind it lies the recognition, born of catastrophe, that moral laxity produces a sort of softness which is as suicidal for nations as for men. Only a few years ago it was the fashion to sneer at puritanism. Emancipated man, it was declared, would no longer submit to inhibitions which originated in its narrow and warped code. Many of the sneers originated among the "free souls" who had fled to France—generally to the left bank of the Seine in Paris—to get away from the surviving traces of puritanism in Protestant countries. But the puritans would seem to have the last word.

Economic Solidarity with South America

WASHINGTON announces that the grandiose plan, first announced by President Roosevelt and endorsed by Secretary Wallace, for a cartel to control all exports from the Americas has been abandoned. We are not surprised. From the beginning it has been evident that the United States had no clear idea as to how to dispose of the enormous surpluses which such a cartel would have had to handle, and that the proposal to put it under the direction of this country would require a degree of faith in the unselfishness of our business interests which South American exporting houses simply do not possess. Before the Havana conference it was predicted in these columns that nothing would come of the cartel scheme; that prediction is now fulfilled. However, the United States cannot give up its efforts to increase the measure of economic cooperation between this nation and the countries to the south. Toward this end it is now indicated that large loans to the principal South American nations will soon be arranged. One loan of $50,000,000 has already been granted Brazil, but this is said to be only a slight indication of what is to come. What the effect will be of such

loans on South American export trade it is too early to forecast. But loans will never by themselves solve the problem of bringing the Latin nations fully within the economic orbit of the United States. If that is to be done—and it seems to be agreed that it must be done before Mr. Roosevelt's "hemispherical defense" can be more than an empty phrase—a basic requirement is that the United States must take more South American goods. When this is said, the average American is likely to think only of Argentinian meat, wheat and corn and of the difficulties which would be created in this country if large amounts of these were imported. But there can be important increases in our imports without involving these commodities. Bolivian tin, for example, smelted in Bolivia or the United States, could make this country independent of the East Indies' supply. Brazilian rubber, if sought with sufficient determination, could render us free from all apprehensions as to Japanese action in Malaysia. Luxury articles, such as jewelry, handicrafts and the like, can be obtained quite as well from the peasant craftsmen south of the Rio Grande as formerly from those of Europe and Asia. There are almost limitless possibilities along these lines if only the American government and American business concerns can be interested in developing them.

Mrs. Roosevelt and the Newspaper Guild

MANY an American who has been persuaded "just to lend your name" to an organization concerning whose actual control he knew little will sympathize with Mrs. Roosevelt in her perplexity over membership in the American Newspaper Guild. For some time that mordant columnist, Westbrook Pegler, has been conducting a one-man vendetta against the guild, charging that it is run by communist elements in its membership. Recently, as a new bit of strategy in his campaign, Pegler opened fire on Mrs. Roosevelt, who has held membership in the Washington chapter. It is not difficult to understand why Mrs. Roosevelt should have chosen this way to show her sympathy for an organization whose main purpose is to improve the working conditions and pay of newspaper employees. But Pegler raised a hue and cry over the spectacle of the President's wife giving aid and comfort to a body allegedly under communist influence. Mrs. Roosevelt has refused to resign from the guild, as Pegler demanded, but she has inferentially acknowledged that there was some substance behind the attack by saying that she meant hereafter to take an active part in guild affairs and to do what she could to see that it is conducted in accordance with its avowed purpose and not to forward any "party line." The incident brings up the whole question of personal responsibility for collective commitments. It is a familiar American propaganda technique to build up a list of names in support of causes, with the tacit understanding that such endorsers assume no responsibility beyond the initial endorsement. There are probably few readers of this paper who have not consented to such a use of their names at some time; many are constantly being entreated to do so. But is it ethical? We are inclined to believe that Mrs. Roosevelt's second thought with regard to her guild membership was wise. Unless one can bear an active part in such movements, it is probably better to eschew all commitments. This applies to membership in all organizations, including the Christian church.

Alien Registration Begins

THE LAW REQUIRING the registration of the 3,600,000 aliens in the United States is a perilous, though possibly an inevitable, product of the present state of American emotion. Registration begins August 27 and must be completed by Christmas. While it is done through federal post offices and local police are given opportunity of access to records only on specific authorization of the attorney general, aliens will not be free from possible harassment from the attorney general's Federal Bureau of Investigation or other agencies of the national government. Every alien of an age above fourteen years must be registered and fingerprinted and must report to Washington all changes of address within five days of removal. In addition to routine information about himself, he must give a list of all his memberships or activities in "clubs, organizations or societies" and must describe in detail any association he may have had within five years which was "devoted in whole or in part to influencing or furthering the political activities, public relations or public policy of a foreign government." He must report not only convictions for crime but arrests and indictments, whether he was guilty or not. While registration of aliens has become a common practice throughout the rest of the world in recent years, this nation, which is an amalgam of people who have come from other lands, has preferred to be generous. We have had few occasions to regret our policy of expecting aliens in our midst to be friendly and honest and of treating them as if we expected them to stay. Now they will be policed and watched by suspicious bureaucrats who are likely to be no more immune to witch-hunting among the innocent in a time of national excitement than are their counterparts in other lands. While government officials now stress their friendly intentions, only an alert and courageous public opinion, operating both in the local community and in Washington, offers any lasting guarantee that the vast new powers now in the hands of the central government will not be abused.

A Purge That Will Never Occur

WHENEVER they encounter something new, the single-minded utilitarians of the Japanese army seek to utilize it to build the "new order in east Asia." During the conquest of China they have discovered that the missionaries, whose influence they greatly underestimated, could not be so used. In resentment that the missionary held the affection of the Chinese and that all their bludgeoning did not seem to evoke that people's love for the Japanese, they first bombed mission properties. Several missions that were destroyed were far from military objectives, plainly marked with insignia visible both horizontally and vertically and carefully located on special maps which had been prepared by the American

embassy in Tokyo and submitted to the Japanese authorities long in advance. When bombings did not frighten the missionaries into either acquiescence or flight, the army attempted new tactics. The foreign office in Tokyo appointed six Japanese who were thought to have thorough understanding of the English language and of missionary psychology. These men were sent to China, ostensibly as Y.M.C.A. workers or in other capacities, actually with the tough assignment of convincing the missionaries that the New Order and the Kingdom of God were really not very far apart. So far their success has not been conspicuous. One of these emissaries attempted to take our field editor in tow when he was in China last spring. When he failed, he concocted the false and ridiculous story which appears in our Shanghai correspondence this week. It first appeared over a pseudonym in the *North China Daily News* of Shanghai in April; now it turns out that "Correspondent Uno" got this amazing declaration in person. For the benefit of whomever it may concern, know all men by these presents that our field editor has no power or desire to "purge" anybody.

Mr. Willkie's Speech

THOSE who, like The Christian Century, believe that the candidacy of Mr. Roosevelt for a third term carries with it ominous implications for American democracy, must have listened with mixed feelings to the first formal utterance of the candidate in opposition. Up to the moment of his Elwood speech, Mr. Wendell Willkie was almost an unknown quantity in our political life. That he would attack the New Deal was known. That he would surely make capital of the no-third-term tradition was not questioned. That he had committed himself in a general way to a policy of helping the Allies in the war has been known since last May. But whether he had in mind any constructive alternative to the New Deal policies, whether he regarded the anti-third-term tradition as merely a venerable precedent or as an integral principle of the American form of government more applicable just now than at any other time in our history, and whether his mind had changed since May on America's relationship to the European war, the public did not know.

It was assumed that Mr. Willkie would make a "fighting speech." He did not do so. There was fighting emotion, but no fighting ideas. The amenities of the occasion occupied a considerable portion of his address. There were the amenities connected with his return to his boyhood home—these he discharged with grace and simple sincerity. There were also political amenities to which he felt constrained to pay deference. For one thing, he was conscious that his candidacy was a challenge to the President of the United States. Mr. Willkie disclaimed any intention of indulging, during his campaign, in personalities or in utterances inspired by animus and rancor. His proposal to debate the issues from the same platform with Mr. Roosevelt was couched in dignified and respectful terms, although one cannot help suspecting that this dramatization of his fighting spirit was motivated more by bravado than by hope that the President would accept.

But the chief political amenity to which Mr. Willkie felt it necessary to conform was the administration's demand for "national unity" in relation to the emergency which the country now faces. The administration and its spokesmen have been assiduously cultivating the idea that patriotism now requires the abrogation of all partisanship and strong individual opinion in matters of foreign policy and national defense. Mr. Willkie accepted this thesis and bowed to its constraints. He thus removed from his campaign the fundamental and most crucial issue in the present crisis—our national orientation toward a warring world, and the emergence of a fascist state within our own borders.

True, the candidate criticized Mr. Roosevelt for "inflammatory statements" and charged him with "courting a war for which the country is hopelessly unprepared, and which it emphatically does not want," with secretly meddling in the affairs of Europe, and "even unscrupulously encouraging other countries to hope for more help than we are able to give." He also charged the President with manufacturing panics. But having accepted as real the panic which Mr. Roosevelt had "manufactured," his criticisms were hardly more than light taps on the presidential wrist.

The major presuppositions of the foreign policy of the present administration were substantially accepted: (1) the dependence of the United States upon the British navy, whose loss or capture by Germany "would be a calamity for us"; in that event, (2) the strong probability if not the inevitability of war with Germany; from which the conclusion is drawn that (3) Great Britain is fighting our war and should be aided with all our resources, and that (4) we, being virtually already at war, should immediately adopt "some form of selective service" to carry it on.

Mr. Willkie thus went over bag and baggage into the Roosevelt camp on foreign policy. He accepted as genuine the pattern of our foreign relationships which lies in the President's mind, which the administration has systematically sought to spread to the mind of the American people, and upon which it rests its demand for "patriotic" suppression of criticism in the interest of "national unity." Mr. Willkie, "as an American citizen," pledged his "wholehearted support to the President in whatever action he may take in accordance with these principles." Significantly, in the list of subjects for the proposed debate with the President, no mention is made of foreign policy. It was clearly Mr. Willkie's intention to "wash out" this issue and to focus his campaign on the domestic issue.

But what is the domestic issue which Mr. Willkie seems eager to debate? Is it the predominant domestic issue? The New Deal, he declares, is the issue. But is it? Does he really oppose the New Deal? No doubt he opposes it emotionally, rhetorically, platitudinously. But does he propose to scrap it? Does he have in mind a constructive alternative for it? He gives not a single hint that he has a concrete substitute in mind. He speaks in generalities: "We must substitute for the philosophy of distributed scarcity the philosophy of unlimited productivity." *Good!* But this is abstract philosophy. With what economic policies does he propose to implement it?

Every New Dealer will subscribe to this philosophic

generality. Mr. Roosevelt would like nothing better than "unlimited productivity"—provided there was a way of *distributing* the goods thus produced. Does Mr. Willkie have in mind a solution of the problem of distribution? Does he wish us to believe that he has a plan or even an economic principle in mind by which the conflict between agriculture, industry and labor may be resolved so that the prosperity of one will not mean depression for either or both of the others? Our economic system moves in the vicious circle of conflict among these three fundamental producing blocs. If Mr. Willkie has in mind a plan to break this vicious circle, candor and fair dealing with the American people demand that he disclose it and allow it to be discussed in the campaign. He can get as emotionally and rhetorically excited as he pleases about the New Deal's failure to solve the problem of domestic prosperity, but he cannot appeal for the support of an intelligent electorate on that ground unless he offers a concrete Better Deal by which these basic groups may be integrated as a common economic unit actuated by a common economic interest.

That the New Deal itself has not accomplished this is obvious to all. In relation to this fundamental problem all its reforms have been superficial—most of them good, but none radical or comprehensive enough to make a substantial difference in our economic life. All that Mr. Willkie says about the failure of the New Deal is true. The evidences of its failure are the continued and apparently chronic unemployment and the shifting of our economy to a dole system—the dole to the farmer, the dole to the unemployed, the dole to industry in the form of tariff, the paper dole to labor in the form of rights for collective bargaining whose exercise only upsets the equilibrium of production without real gain for the workers.

But Mr. Willkie cannot make good his attack on the New Deal unless he repudiates this dole system root and branch. This he does not do. He dare not do it, because he has nothing to put in its place. He will continue the dole to the unemployed, to the farmer and to industry, and he will continue to placate labor with the illusion that it is getting something substantial when it gets a law guaranteeing its right to bargain collectively. On this domestic issue, Mr. Willkie has no substantial case. Despite the vigorous rhetoric in which he attacks the New Deal, he virtually "washes out" this issue as he does the question of foreign policy. The utmost he can claim for his candidacy is that he can administer the existing and unresolved economic disorder better than Mr. Roosevelt can administer it.

The lamentable thing about Mr. Willkie's acceptance speech is that he missed the great issue. It confronted him challengingly, defiantly, yet the candidate did not see it. Mr. Willkie was right in seeking to define his issue with Mr. Roosevelt in terms of our domestic situation. But the issue which he defined is one which leaves him in a weak position. The New Deal cannot be made a plausible issue by one who accepts its superficial reforms and fails, as the New Deal itself has failed, to offer a solution of the fundamental disorder in our national economy.

Yet there is a domestic issue which clamors for a champion. It is primarily a political issue. It concerns the American form of government—whether this government shall continue to be a democracy or shall be allowed to pass into a fascist system. That its processes are now flowing into the fascist mold is obvious. If it is not obvious to all, it is Mr. Willkie's supreme opportunity as a candidate and his high duty as a patriotic citizen to make it obvious to all. Here is the real issue with which the American people should be confronted. It can be dealt with without raising any question as to the motives which actuate the President—a procedure which Mr. Willkie may be right in desiring to avoid. It can be dealt with in terms of the objective situation—things done during the past three years and things now being done which, taken together, plot a curve leading directly into fascism.

The movement of the political forces throughout Mr. Roosevelt's second term has been steadily in the direction of a one-party system. The one-party system, not the Führer or the Duce, is the essence of fascism. This single party organization, in fascist theory, survives the dictator and perpetuates the fascist order. Some of the factors cooperating to create such an order in America have been adventitious, some deliberate. Of the adventitious, the most determinative was the simple fact that Mr. Roosevelt and his party carried the country at two elections with such sweeping landslides, capturing not only federal offices, but also state, county and city offices, that the opposition party was practically annihilated. The cohesive cement of office-holding and patronage, which is the backbone of party organization, fell away from the opposition party and its virtue was concentrated in the party headed by Mr. Roosevelt.

This fact has furnished the broad basis for the development of a one-party system. Inevitably it would be capitalized by the deliberate policies of the party in power. Added to the vast machinery of the triumphant party were the great blocs of the electorate whose fealty was captured by special legislation—especially the farmers, the organized workers and the unemployed. Added to these were the hundreds of thousands of full-time and part-time employees required to administer the social legislation on behalf of the workers, the distribution of doles to the farmer and the unemployed, and the handling of government-made projects under the WPA and numerous power-control enterprises.

This development followed the conventional pattern of party appeal and adhesion, but on a scale far beyond anything known or imagined in our history. And all the time the opposition party was living on memory and hope—thin enough as a cohesive force in the practicalities of party efficiency. With no strong challenging party organization to threaten it, the party in power flourished like a green bay tree.

Nevertheless a disintegrative process was at work. National prosperity had not been restored by the piecemeal appeasement of the various blocs. The New Deal's constructive resources were exhausted in Mr. Roosevelt's first term. His second term has been devoted chiefly to a consolidation of the party's position. For this purpose the continued leadership of Mr. Roosevelt was indispensable. It is significant that the first overt proposals for a third term were made by office-holders and city bosses. Mayor Kelly of Chicago declared that he favored not only a third term, but a fourth and a fifth. More than a year

before the war in Europe actually began, it became evident that the President's interest was shifting from the precarious domestic scene to the international scene. The failure of the New Deal in the economic domain was such that national unity, under the control of the party in power, could not be guaranteed. It could, however, be guaranteed if the nation's mind were focused upon a foreign menace.

Encouragement was given to the governments of Europe which opposed Hitler. The United States was to be their friend in whatever eventually emerged. From this point on, into the war itself, culminating with the fall of Britain's allies, the conceptual pattern in the President's mind was spread to the American public by word and deed. National unity is now demanded in the interest of national defense. National unity in these circumstances means the adjournment of criticism of the administration by all parties and all citizens.

Mr. Willkie has fallen before this demand. If he persists in his conformity to the mythical amenities of this situation he plays directly into the hands of the party he is out to defeat. The anti-third-term tradition will be only a silken barrier against the onset of a political organization which covers its fascist trend by appeal to national unity. If to the cohesive strength of the selfish interests which constitute the party in power is now added conscription, the President's power, having broken the two-term limitation, will be essentially the same as that of any European dictator.

Here is Mr. Willkie's real issue. It is a fighting issue. It calls for much more penetrating statesmanship than he disclosed at Elwood. And it calls for a kind of courage in comparison with which his proposal of a debate with the President would be hardly more than shadow-boxing, and his conformative acquiescence in what he himself calls a "manufactured panic" is timidity itself.

A Year of War

THE EUROPEAN WAR is a year old. It began, not with the invasion of Poland, and still less with the war declarations by Great Britain and France, but with the conclusion of the German-Russian pact. On the day Stalin struck hands with von Ribbentrop Europe's fate was sealed. It has been a year of stunning surprises. Most of the predictions made with greatest confidence a year ago have been utterly discredited. The map of Europe has been redrawn. Nations which were on it last August have ceased to exist, and others which continue in nominal existence at a conqueror's mercy can only wonder what their fate is to be.

The military aspect of the war has changed sensationally within this single year. When hostilities started Germany took the field alone against the combined might of Britain, France and Poland. For help Hitler could count only on an ambiguous alliance with Mussolini and a still more ambiguous understanding with Stalin. Against him the Allies ranged not only their great armies and command of the seas, but an alliance with strategically located Turkey, control of Rumania's oil and Greece's harbors, the more than benevolent neutrality of the United States, and the neutrality of Scandinavia and the Low Countries. Today Britain, supported only by her empire and the cautious neutrality of the United States, finds almost all Europe ranged against her. The war, which opened with an overwhelming preponderance of resources on the side of Germany's enemies, has become a struggle of the British empire to survive.

Behind this lies the most astonishing series of military successes in modern history. Ranged alongside the conquests which Hitler has won within a year, Napoleon at the peak of his power appears a pigmy. In eighteen days Poland, proud possessor of Europe's fourth largest army, was overwhelmed. Strategic control of Norway, with its innumerable fjords open to the sea and its towering mountain ranges, was gained in a fortnight. Holland was overrun in four days. Belgium fell in seventeen days. And France, guarded by the "impregnable" Maginot line and "the finest army in the world," surrendered after a campaign of less than six weeks. In addition, Britain's expeditionary force was smashed in less than two weeks of fighting and the great army which the Allies gathered in the Near East has been virtually immobilized. Only on the seas has Great Britain held her own, and there the decreasing effectiveness of her blockade has compelled the reappraisal of the value of sea power.

The technical military revelations of the past year can be left to the analysis of the experts on warfare. The lay mind is most impressed by the power of the airplane and the innovating daring of the German command. Hitler has won his astonishing triumphs without recourse to mass armies; at no time has Germany had under arms more than a third of the forces which fought for the kaiser. But this German army, so much smaller in point of size, has been given a disproportionate striking power by its complete mechanization. It has been used as no army was ever handled in the past. And it has demonstrated, by the way in which it has employed mass bombing flights and the dive bomber, that in the airplane mankind has at last produced a superlative engine of destruction. If the airplane continues to develop its infernal potentialities as the last year has revealed them, life on this earth may everywhere and quickly be reduced to horror.

However, the most important development of the year has not been military but social and political. It has been the discovery of the revolutionary nature of the European crisis. From his first bid for power Hitler has preached National Socialism as revolution, but until now the rest of the world has refused to see in it more than the rise of a new form of despotism resting on force. Nazi diatribes against the decadence of democracy have been rejected as mere sloganeering. Hitler's claim to be founding a new culture that should fix the forms of European life for a thousand years to come has been dismissed as bombast. Today, however, the rest of the world is awake to the real threat which lies behind all such nazi doctrine. There is, to be sure, much bombast, much bluff, much sheer adventurism in the totalitarian drive loosed by Hitler. There is even more greed, hunger for place, brutal will to power among the nazi leaders. (And Mussolini's part in the war, such as it has been, has been sheer opportunism.) But it can now be seen, too clearly to be mis-

taken, that National Socialism is a revolutionary force turned loose in an aged and tired Europe. It has delivered as great a shock to the tight societies of that continent as did the French revolution in 1789 or the Russian in 1917. And it is proceeding toward as vital social changes in the territories which it controls.

For the fact which must give pause to every thoughtful observer outside the nazi realm is that behind such sinister figures as Göbbels and Himmler and Streicher, behind the Elite Guards and the Gestapo and the concentration camps and the headsman's ax, there is a vibrant faith. Most of that Europe which Germany has overrun with such apparent ease has lacked a faith. The nations which have fallen before the onrushing nazis have, except in Norway, been nations with an old and stratified society, the rich clinging to their privileges at whatever cost to the national welfare, and the poor bitterly resentful of their lack of opportunity. Here has been the fallow ground for fifth column seeding. France represented the culmination of a process of inner moral decay. Behind her façade of impregnable forts and unmatched army she nurtured a disillusioned, cynical and debilitated people, a people without a vital faith.

The nazi faith, evoked by Hitler out of the pagan mythology of the Niebelungen Ring and the philosophy of Nietzsche and the mystic depths of his own dark soul, is a concentrated defiance of Christian teaching and of the bases on which Western civilization has hitherto rested. It proclaims man as the servant of the state. It builds on the divine right of a Master Race to rule. It preaches salvation through might, the glorification of war. "Every human and social activity," declares the *Deutsche Wehr,* "is justified only if it helps prepare for war. The new human being is completely possessed by the thought of war. He must not, cannot think of anything else." Such an outlook on life justifies the ruthlessness of the concentration camps and the nazi treatment of "subject" peoples. It points ahead to an iron world for all save Germans, and to the Germans themselves it offers a prospect of unremitting iron discipline.

Western man, wherever he has been touched by the influence of the Christian gospel, instinctively rejects such a faith. But for him the past year has raised one question with terrible insistence: Is the democratic faith, which is proclaimed as the alternative to totalitarianism, a true faith, a living, conquering faith within the nations which still give it their allegiance, or has it degenerated into a mere slogan? Does it have vital power, power to inspire its adherents to great sacrifice, as the youth of Germany has proved ready to sacrifice itself in this war, or has it become not much more than a form of words? Poor France, beaten to her knees, broken, humiliated, cries out that it is no more than a form of words. The end of this first year of the war finds her searching for a way to "discipline" her life after a pattern scarcely distinguishable from totalitarian, fascist doctrine.

But what of the democratic faith in Great Britain and the United States? The year has brought a major internal struggle within Britain, the outcome of which no man can yet foresee. The tory elements which took Britain into the war remain powerful, but their power is not as great as it was twelve months ago, and it is steadily waning. The dilemma created by the attempt to maintain a democratic order at home and to impose an imperialist order in the colonies (*vide* India) remains unresolved. British society is still deeply stratified; the Anglican *Book of Common Prayer* still exhorts Christian believers to be content with the state in which it has pleased God to cause them to be born. But the nature of British society is changing. The war cabinet contains a Bevan and a Morrison. War taxes have become confiscatory of wealth. Not merely a capital levy, but something in the nature of Mr. Keynes' scheme for a levy on all surplus income of every inhabitant, becomes more likely with every week the war continues. Virtually unanimous testimony tells of a new sense of human values and a new social solidarity. The cynic will dismiss all this as only one more example of a "devil is sick" wartime conversion. Something of a similar sort happened during the last war which, Mr. Lloyd George assured the nation, was fought to secure a Britain "fit for heroes." But this revival of the essential bases of a genuine democracy is real while it lasts, and it is proving capable of giving Germany stout opposition. England will not fall to any fifth column.

And what effect has a year of war had on the United States? Among the American people there is an increasing sense of war's horror and futility. An overwhelming majority of the American people want to keep out of the conflict; polls indicate that the proportion against involvement may be larger today than it was twelve months ago. Nevertheless, pressure grows to render Britain all aid short of war, and there is increasing recognition that aid short of war may lead to war. Germany's victories have brought the democratic faith under new scrutiny in this country. Is the democracy to which all Americans give lip service more than a slogan? The question takes on new meaning when the defense of South American "democracy" is proclaimed as a sacred trust, when millions are left without hope of inclusion in a normal and sufficiently rewarding productive order (assuming that service in an armament program is not such an order), when the money-changers are left in control of the temple and the monopolists in industrial control. To these doubts are now added others, such as those engendered by the attempt further to concentrate and continue power in a single hand through the medium of a third term, or the effort to impose military conscription with its resort to autocracy in the name of a defense of democracy. Yet among the common people there persists an aversion which is well-nigh horror of the totalitarian way of life. Each new German victory has fed that aversion.

It is, of course, too early to pass final judgment on the significance of the past year. Volumes will ultimately be written on what must here be dismissed in a few columns. But it is clear that a tremendous force has been released in contemporary life. It is a force mad, brutal, terroristic, contemptuous of the Christian faith and the democratic virtues, yet real, present, something which cannot be ignored, something which may persist for years to come. And the democracies which survive have as yet scarcely begun to attempt the task of generating a strength within their societies out of which may flame a faith to overtop any faith which the prophet of National Socialism can rouse among his regimented and blinded followers.

The Emperor Who Plays God

By Harold E. Fey

THE EMPEROR of Japan is an austere young man. He is said to read widely and to have a lively interest in scientific study. When I saw him at an imperial garden party in Tokyo a few years ago he was wearing a plain army uniform and seemed to be like many another young aristocrat of the cultured elite of that disciplined country. I still recall the queer silence which gripped the assemblage when he passed, the army officer who kept his eyes lowered when the emperor was near lest the glance of a commoner defile his imperial majesty and the rule that nobody might stand on an eminence while Hirohito passed. It was not permitted that ordinary mortals look down on the Son of Heaven, but the rule was not rigorously observed, and when he passed within thirty feet of where we stood on a small knoll in the beautiful imperial garden I had an excellent close view of the interesting but not awe-inspiring sovereign who is the head of the world's most rapidly growing empire. What I saw was a man—dignified, erect, with an impassive face and inscrutable eyes, but after all, a man.

My Japanese friends did not see a man. They saw the descendant of the sun goddess, Amaterasu Omikami. I thought then that they were simply speaking in traditional terms, that they used this as figurative language to indicate their respect for the imperial family which is supposed to have reigned without a break for 2,600 years. Today it is plain that few Japanese think of the divine origin of the imperial family as a myth. The Shinto legend to that effect must be accepted as literal truth. Emperor Hirohito is no longer a man. He is a god, a living divine being, and all Japanese are expected to worship him as deity.

Without Fail, Bow and Worship

On a Tokyo street this spring I saw one of the numerous signs which read, "In streetcars, motor cars or wherever you are, without fail bow and worship when you pass an entrance to the imperial palace." Many times when going about the city on trolley cars and in other ways I saw evidences that this was done. Indeed, I never saw an exception. Upon arising in the morning all citizens of the empire, even in Korea or in China, are expected to turn toward Tokyo as a Mohammedan turns toward Mecca and bow in worship toward the emperor. Public assemblies are expected to arise, turn in the direction of the emperor's palace and bow in worship. Recently when a certain tall missionary and his stalwart son remained conspicuously erect and facing forward when a large audience faced the rear of the auditorium and bowed deeply, their action aroused resentment and criticism.

There is a reason for the revival of this strange and primitive emperor cult in Japan at this time. It is not to be found in any decision of the emperor himself. Almost to the degree of Henry Pu Yi of Manchukuo and Wang Ching Wei of China, Emperor Hirohito is a puppet. The real ruler of Japan is a military caste within which power is always in flux but which never for a moment relaxes its collective control. That caste launched a program of conquest and expansion in Manchuria in 1931 partly to realize dreams of empire and partly to revive its waning power at home. In the intervening years they have overrun one-third of China and have by assassination and intrigue driven the last liberal statesman and the last political party or shadow of constitutionalism out of Japanese life. Now to consolidate and extend the doctrine of political absolutism with which they undergird their widening circles of power, they seek to give it the final sanction of religious belief. By making the emperor a god they extend the sway of the state to include even the inmost thoughts and desires of the people, and thus make them the docile and responsive instruments of empire. By lifting loyalty to the state into the level of religious adoration they get totalitarian obedience. Personifying the absolute state in a god-emperor who must be universally worshiped, their only problem is to control the emperor and that does not seem to be difficult.

'The Emperor Is Incarnate Deity'

To parallel this emperor cult in Western history, it is necessary to go back to Rome in the days of Caligula and Nero. Kagawa, whose role in recent events has been increasingly difficult to understand, recently attempted to answer the indictment of a book on Japan which describes its course as "the rise of a pagan state." The Christian leader said that other nations are pagan too, and that to understand this period in world history it is necessary to turn back twenty centuries to the Roman empire. In this as in other efforts to whitewash Japan's recent course, Kagawa has overreached the truth. While nationalism in many other countries, including our own, does show many signs of becoming a pagan religion, Japan is the only nation in the world in which the divinity of the ruler is an official dogma as it was in ancient Rome. It must be held by all loyal citizens and may not publicly be doubted by anybody, including Kagawa, without severe punishment for blasphemy. Professor Genchi Kato, the ranking Japanese Shinto scholar, states the accepted view clearly: "The Emperor is Incarnate Deity, and occupies in Japanese faith the position which Jehovah occupied in Judaism."

Because of the supposed divinity of the emperor, all achievements must be ascribed to him and nothing may equal him or be put higher. When an anniversary of the defeat of the Russian fleet in 1905 came in the spring of 1940, Premier Yonai piously noted it by ascribing all credit to the emperor. "Japan's victory thirty-five years ago was due to the imperial glory and virtues. . . ." When the Episcopal Church in Japan revised its prayer book recently it was compelled to omit the phrase "King of Kings and Lord of Lords" because that phrase, according to the Japanese, can describe only the emperor. Not long ago when a Christian minister, desperately trying the impos-

sible straddle between Christian monotheism and pagan polytheism, suggested that to the trinity there ought to be added a fourth, the emperor of Japan, he was violently attacked by members of patriotic societies as having insulted the emperor, even though he had placed that worthy first in honor, above God!

The view that the Japanese are a chosen people ruled by a god and are themselves related to deity by their kinship to the sun goddess is the root of imperialism. To establish the imperial glory the Japanese army has successively pushed the boundaries of political control past Korea, Manchuria, north China, central China, south China, to Hainan. To give adequate scope to the imperial virtues the navy ranges from northern Shimushu Island southwestward past Japan and Formosa to Spratley Island near Singapore, eastward along the equator past the Caroline Islands to the far-away Marshall Islands and northward to include the Marianas, the Bonins and the Izu archipelagos, over 2,500 islands in all, extending 2,700 miles along the equator and 1,300 north of it. It takes a powerful ideology to drive so far, and the end is not yet.

'Universal Brotherhood the Goal'

In attempting to describe the "goal of Japanese expansion" in a book by that name, Tatsuo Kawaii, one of the accepted apologists for Japanese polity to the English-reading world, says: "Japan does not wish to conquer China or any other country. She is striving to bring about such conditions as will make it possible for Asiatic nations to unite in one Asiatic system and live an Asiatic life through mutual helpfulness. . . . 'The world, one brotherhood.' The practice of universal brotherhood is indeed the moral purpose of Oriental imperialism." This is only a sample, and not a bad one at that, of the kind of double talk that fills the press. It does not require much searching however to learn what this means. One of the treasured documents of Japan is a forgery called the "Rescript of Jimmu." It is supposed to have been written by the first emperor a thousand years before anybody in Japan knew how to write. It says, "We shall build our capital all over the world and make the whole world our dominion." *The Army Reader,* an official textbook, says that "this rescript has been given to us as an everlasting categorical imperative." The war office, in a statement released just before the Japanese army began its 1937 invasion of China, gave this interpretation of it: "To bring together all the races of the world into one happy accord has been the ideal and the national aspiration of the Japanese since the very foundation of their empire. We deem this the great mission of the Japanese race. We also aspire to make a clean sweep of injustice and inequity from the earth and to bring about everlasting happiness among mankind." In one of the Shinto sects, the following poem is used in the shrine ritual:

> When Japan shall be empowered with the Holy Faith,
> She will pacify other peoples as seems good to her.
> Hereafter Japan shall command foreign powers,
> Mark it well, all of you!
> They have been called hitherto Japan and foreign lands;
> Hereafter there shall be naught but Japan.

One of the rituals of Shinto, as translated approvingly by a Christian leader, says, "The countries over which her [the sun goddess'] glance extends reach as far as the limit where heaven stands up like a wall, as far as the bounds where the blue clouds lie flat, as far as the bounds where the white clouds lie fallen away."

In Japan as in other countries, imperialism has its religious as well as its political expression. So the minister of education asked the assembly of Christians, Shintoists and Buddhists who in 1939 launched the "Spiritual Mobilization Movement" to consider "ways and means . . . of propagating religion in north China" among other services they were to render to the nation. There is good evidence that he is getting cooperation. Japanese Buddhists have invaded the islands off the coast of Hangchow where the Chinese Buddhists have many monasteries and a Japanese has even been appointed as the abbot of a leading monastery there. Buddhists have been sent to Hainan, the large island south of Hongkong, to carry on what the Japanese foreign office considers the "cultural phase" of the conquest. Japanese Buddhist agents throughout the occupied territory are actively endeavoring to establish bonds of "peace and cooperation" between themselves and Chinese Buddhists.

Shinto is not lagging behind in its missionary function. "The founding of new state shrines in the occupied areas on the continent appears as a central element in the establishment of the new order in east Asia," writes one able observer. The latest figures, two years old, show that 117 state shrines have been built on the mainland outside of Korea, and to date in that unhappy land a total of 364. There, with compulsory shrine attendance backed by the bayonets of the conqueror, we now see what one generation of occupation can do. Korea was annexed in 1910. On his recent return to Tokyo to report on his five-year administration of Korea, General Minami was complimented by a leading newspaper upon his success in *"making* the natives support the government in the China affair."

Christian Aid to Conquest

Of greatest interest however is the contribution of the relatively small but influential Christian community in Japan to the "cultural conquest" of China, or, to use Premier Yonai's significant phrase, to "winning victory in the ideological phase of total war." With few exceptions, the churches have become "Asia-conscious" overnight. In student circles, enthusiasm for foreign missions is creating a parallel to our Student Volunteer Movement of a generation ago. The most important figure in this missionary awakening is General Hibiki, an aged veteran on the army retired list, who heads the interdenominational "East Asia Mission." The general is a brittle-minded old militarist whose will to conquer has been transferred from the battlefield to the pulpit. His type is not unknown in other countries. He overrides with gusto the objections which occasionally arise in the National Christian Council, stating that his experience as a former military administrator in Formosa proves to him the value of missionary work in consolidating and completing a conquest. He feels, he says, that he is called of God to evangelize the Chinese, and he is not a man to take such a matter lightly. He has published a map of China showing some forty-five places in north and central China in which missionary

work is now supposed to be going on under the direction of Japanese Christians. Last year he reports 1,200 baptisms. So far, for some reason, no churches have been organized. As a part of the movement, Kagawa has gone to Manchuria to select a site near the Russian border for a Christian colony.

There were a few sincere Japanese Christian missionaries in China before 1931. Today in China we see these new "missionaries" in perspective. Few of them could remain a day were it not for the Japanese army, which has actually been instrumental in getting some of this activity started. Wanting to counterbalance the influence of Western missionaries, they recruited and sometimes, it is rumored, conscripted Japanese pastors and Y.M.C.A. men for service in China. Upon arrival, the army gave them as much encouragement as possible in view of the aversion of the Chinese to voluntary cooperation. They made buildings available when all efforts had previously failed to open them to use. In case the Chinese congregation of an existing church was obdurate and unappreciative, they might nail the doors of the church shut. They opened the facilities of their notorious "Special Service Section," their famous "SSS," to Japanese assigned by the foreign office to winning the American and British missionaries to see the beauties of the "new order in east Asia." Having personally experienced the ministrations of these specialists, this writer can have no difficulty in understanding why they have so far not been conspicuously successful and are said to be growing discouraged. At the same time we hope that a proposal seriously made in the Japanese parliament in the spring of 1940 does not go through. An excited deputy proclaimed his belief that the Japanese government should appropriate ten million yen as a subsidy for Christian missions in China.

The general run of Japanese missionaries to China are no more successful than are the foreign office specialists. The Chinese whom they "convert" are usually self-seekers or poor people who have a rice bowl to fill. Whether in the course of time a higher type of missionary goes out and is more effective remains to be seen. However the East Asia Mission cannot be condemned wholesale. People in Japan who are sick of the war recall hearing Viscount Okabi say publicly that if Japan had thirty years ago started real missionary work in China, there would have been no "China incident." Certainly no citizen of the country which did not have a single Protestant missionary in the Philippines until after 1898 is in position to level a blanket indictment. But after having glimpsed the faces of Chinese in the occupied territory when Japanese Christians come talking about peace, cooperation, brotherhood and good will without having earned the right to use those holy words through penitence, renunciation and atonement, our eyes are opened to a whole chapter, as yet not finished, of some of our own missionary failures.

The Gentile Problem

By Katharine Hayden Salter

GENTILES these days devote much time to discussing the "Jewish problem." I wonder whether they had not better give a little attention to the "Gentile problem"—a problem interminably old, even older than the Jewish one.

Until the Jewish way of life, the Jewish ethic, the Jewish conscience began to permeate, very gradually, the Gentile heathen world, the Gentile never realized that there was any problem anywhere. There was no sense of sin, and the individual was of infinitesimal importance. The heavens were filled with gods who had plenty of power and no Ten Commandments, and the earth was filled with a social order based on slavery, with a few tyrants at the top. There was stoical bravery, but a minimum of mercy or compassion and no social conscience; and there was no God of the sort that the world has conceived of since the beginning of the Christian era—except among that tiny and persistent people in Palestine, on the highway of the powerful heathen nations who ravaged them periodically, carried them away into captivity and found them exceedingly "stiff-necked." These people had a strange God—just one God instead of dozens, who knew human beings personally and gave them a code of morals that sounded and often seemed fantastically difficult to follow.

The only hope the Jew has ever had of living in peace has been the establishment of a world with similar ethical and social conceptions. Among his own people he has made great headway during his history. But what real safety could he have when he lived always on the volcanoes of violence, injustice and moral corruption that have characterized the Gentile world since time immemorial—and characterize it today?

Jesus Was Typically Jewish

The greatest of the Jews became the founder of a new era, in which the Jewish ethic began gradually to have a chance to be practiced in comparative peace. Jesus was typically Jewish in his outlook. He was violently opposed by the established powers that be, both Jewish and Roman, which got rid of him in the way revolutionaries are disposed of anywhere. But he built up a great following among the poor and the liberal elements of Jewry, and these, after his death, founded the Christian church.

The reasons why so many Jews of the Dispersion never became Christians are not far to seek. The official, state church had certain characteristics that made an impassable chasm between it and Jewry, even apart from the question whether or not Christ was the Son of God and the Messiah. It had a tremendously powerful and rich clergy; it had an absolute leader, and an attitude toward the Virgin Mary and a worship of images that, to the Jew, smacked of idolatry; and it broke up the one God into the holy Trinity. Its authoritarian control was absolute.

In contrast, the Jews had abolished the priesthood, they were increasingly individualistic, and in religious matters they had been moving ever farther away from outer controls.

Besides, there was the hostility the Christians seemed to feel towards these stubborn people scattered here and there among them, who by their refusal to accept institutional Christianity tacitly denied that it was the one true religion. Every time this hostility broke out into the horrible violences that have always characterized the Gentile, pagan or Christian, the Jew must have recoiled and said, "They have never got even a glimpse of what our prophets taught. They still know nothing of the one God and the moral law!" How could they help but feel that?

The Ever Present Scapegoat

When I, a Gentile, look today at the Gentile world in general and at my own patch of it in particular, it seems obvious that the old heathen traits are on the rampage again—mob thinking, superstition, suspicion, and the eternal search for the scapegoat which is the Gentile's most characteristic and ancient weakness. The Jew has pretty well got over blaming scapegoats. But the Gentile still, and repeatedly, breaks all of the Ten Commandments and most of the commandments of Jesus, and the horrible retributions that befall him because of his endless disobedience he blames on someone or something else. If he is superstitious, he blames bad fortune on evil spirits or sinister stars or rotten luck; if he is also malicious and hysterical, he blames it on a group of people—and the people always at hand, always "unabsorbed," always in the minority, are the Jews. The Jews are a perpetual annoyance to the Gentile. They are vivid, successful, difficult to fool, frequently aggressive. Gentiles either "just don't like the Jews" or are definitely afraid of them.

I wonder, when I look at my fellow Gentiles, how far beyond their noses they customarily see. How can it be that these terrifying children of Israel, so clever that they are very dangerous to the helpless Christian whom they "plan to exploit," are so unsuccessful in their attempts to "get control of the world"? From our first knowledge of them they have been repeatedly "carried away into slavery." By the waters of Babylon they have wept, and the daughters of Jerusalem have suffered shrieking horrors. The Christians have done things to them that defy imagination. Today the condition of the Jew in the greater part of Europe is so terrible that most people who still have human hearts cannot think about it.

Spectacular Unsuccess

It is a picture of spectacular unsuccess. If the Jew had ever controlled the world, he would never have been put *in the position he has always held: a persecuted minority* in the midst of a huge and powerful majority that discriminates against him even in prosperous times and, when things go wrong, turns on him with a calculated fury that makes wild beasts look gentle.

The marvel, in the face of the plain facts, is this apprehension of the Gentiles. And another marvel is the window-dressings they give their ideas. Because they are so powerful numerically they can with impunity say almost anything. They believe nearly any scandal they hear, and the stories and innuendo they purvey are unspeakably vicious. They calmly classify the worst Jews they know or have ever known as "the Jews" (with occasional condescending exceptions, when they say about Jews they approve of, "But we don't think of him as a Jew!"). Of course the Gentiles never make the lowest, dirtiest, loudest, most unscrupulous, most indecent members of their own society their measure for judging themselves. Who ever heard the Gentile damned because one of them is Adolf Hitler?

Here is a concrete example of how it works: American doctors, too many of them, tell you how impossible the Jews are to compete and deal with. (There is no use denying that the Jews are often incredibly good doctors, and have been for centuries, even when there were no other great doctors anywhere.) So they set up innumerable obstacles to letting Jews enter medicine here. They say the ethics of the Jews aren't what they should be. But what would be uncovered if a dispassionate study of the ethics of all the Gentile doctors in this country were made, and the worst cases were set up as the norm of Gentile behavior?

Thinking in Packs

One other little example. My father lived for years in a large New York apartment hotel in which he and a few other families were the only Gentiles. I visited him many times. In all those years I never heard any noise, never saw any drunkenness, never heard crude language, never saw anything but quiet, kindly, well bred people. These people are at least as representative of the Jews as are those who sprawl on the decks of Hudson river day boats or push you around in the subways. Gentiles should remember that Jews have produced more great men than any other group in history—and they are about the smallest group at that.

One main feature of the Gentile problem is this tendency to think in stereotypes. (Many Jews think that way too, but they don't go in for pogroms as a result, so it isn't so serious.) And the appalling thing is that the Gentiles do not see the significance of what they are doing. They are reverting to the jungle where individual thought is anathema, where the "outsider" is invariably an enemy, where the only recourse is a jungle fire and a tortured and perhaps deliciously roasted victim. When people calmly say, concerning what Hitler has done to the Jew in Germany, "Well, I guess they had it coming to them! We ought to do the same thing here!" they take themselves out of twentieth century civilization and put themselves right back into the dance of naked savages around the cannibal kettle. They are thinking in packs, and they are dooming thousands upon thousands of innocent and superior human beings simply because of some dark, frightened, heathen quirk in their minds and hearts.

The Gentile anti-Semite makes a great many sweeping *statements about the Jews. May I make at least* one about the Gentile—namely, that the Gentile is a bigot. *He thinks in a rut and is proud of it. Bigotry requires,* first of all, a basic mental lethargy, and then a basic sort of ill will. There are a lot of things and people *bigots*

"just don't like." They like their own way, they are absolutely attached to it, they are sure it is the only way, and they have scorn and hatred for anyone who does not agree with them on all points. The bigot is never aware that he might be wrong, even that he can be wrong. He has no humility and no admiration for humility. And he has a kind of fanatical fire in his bosom that makes him terribly dangerous when he is in a majority.

There are probably many bigots among the Jews too. But I am sure there are far fewer than among the Gentiles. Because Jews have a basic humility before a great God whom they actually believe in, their minds are not so firmly shut. To the ancient Jew, and to the true Jew today, the greatest of human sins is arrogance, and he has less of it than most people. On the whole he is open-minded, tolerant, and eternally and eagerly interested in people.

It was a Jewish "bigot, breathing fire" against the new sect, who was struck down on the road to Damascus and changed into the greatest of Christian missionaries and into a spirit of forbearance toward other men and a devotion to God which have never been surpassed. This kind of thing has happened to Gentiles, but the probability of its happening to them is much less than of its happening to Jews, because the devout Jew has a greater humility before the Lord and a greater reverence for the human being as such, than has the average Gentile.

The Beam in the Gentile's Eye

The things that Gentiles, as organized Gentiles, do are so unutterably horrible that anything Jews do or are falsely said to do fades into nothingness by comparison. For Gentiles to brood on mythical Jewish "ritual murder" when they themselves go in for mass murder, torture and lying on an unimaginable scale is fantastic. But the Gentile's tendency to do that is one of the chief elements of the Gentile problem. With such a beam in his eye, he sets about finding the mote in the eyes of the children of Israel!

Even the least anti-Semitic Gentiles have certain subterranean fears about the Jews. Some of those fears are hang-overs from childhood, instilled by tales about what the wicked Jews did to little Gentile boys. Others are based on vague suspicion that there is collusion among the Jews to protect one another in their nefarious goings-on. Gentiles resent the fact that Jews do not often get up in public and denounce their fellow Jews for their many and flagrant shortcomings. They seem to feel that all Jews should hold themselves personally responsible for one another's sins. (One Jew once said wistfully, "I don't see why the Jews aren't entitled to a few crooks too!")

I doubt that there is this collusion among Jews. Jews have less actual external control over one another than nearly any other religious group has over its members. Their very individualism makes them centrifugal. Jews certainly haven't hesitated to tell each other about their faults, from the prophets down, through Christ and his "Woe to ye, hypocrites!" to any meeting of Jews anywhere. They are exceedingly outspoken among themselves, so far as my experience with them goes. And the only Jewish-owned newspaper I read, the *New York Times*, certainly does not soft-pedal news about Jewish gangsters.

The most accurate barometer of the quality of Christianity in any place and time is the treatment given to minorities, chief among them the Jews. Whenever Christianity has been breeding the virtues of brotherly love, eagerness for knowledge, humility, passion for improvement, liberty and goodness among men, the Jews have been treated well by the Christians. But whenever Christianity has been only a name covering a state of violent, clannish, immoral barbarism, the Jews have been treated horribly. At this moment in the world's history the fruits of the Gentiles by which they shall be known are poisonous.

No Clam-Shell Minds

During these fire and brimstone years I have found that talk with my good Gentile friends has too often turned into a hate session. There was venom in the air. One had to be very careful what subjects one brought up. Nearly every subject was dangerous, a red flag to one of us whose particular private frenzy would be set off by mention of it. And I finally reached a state of heaving a sigh of relief at the thought of spending an evening with my Jewish friends. There I would be sure of intelligent conversation on any subject. There would be still humor and mercy and curiosity of the good sort, and no bigotry. There would be no clam-shell minds, and none of that particular kind of hate I found, like the plague, among my own group. Even those among my Jewish friends who didn't like Roosevelt or the British didn't dribble bile; they were rational, reasonable and decent about it. They cited reasons that didn't have to be shouted or whispered under one's breath like off-color jokes.

It would be a desolate world if all the Jews were liquidated. There would be little refuge left for many pleasant people. Of course we would have Hitler and his kind for company, and all the good, standard Gentiles, real Christians and pseudo-Christians, who simply couldn't make up their minds whether or not the Jews should be destroyed, so they let thousands of them die by not taking any stand at all.

I would very much hate to be left alone with the Gentile problem, with no Jewish influence left to mitigate it. The Gentiles have a way of drifting from those everlasting truths that the Jews seem always capable of hanging doggedly on to. If the Jews weren't here to help remind us what Christ came for and what he really tried to bring to the Gentile world, we would be even worse off than we are now—and that means that we would be lost.

In a City Chapel

THE roar of the traffic disturbs
Your prayers, you say!
Tell me, where is God?
Would you still the whistle
Of wind
As you knelt in the woods
To pray?

R. E. DRONSFIELD.

Our Canadian Alliance

By Oswald Garrison Villard

THE STARTLING NEWS that the United States and Canada have agreed to establish a permanent "Joint Board on Defense," to consist of four or five members each from Canada and the United States, is one of the most unprecedented events in our entire history. It is the first time that we have sought to make an effective defense union with a country actively engaged in a war in which we are supposed to be neutral. Never before has a president of the United States taken any such action, and this was taken without consultation in advance with the leaders of Congress. Of course the American people are not to be consulted directly although this move may have the most far-reaching consequences. At this writing it is not even clear whether the matter will be referred to the Congress at all, or whether a gentlemen's agreement between the most militaristic of our presidents and the Canadian prime minister is to become immediately binding upon both countries. It seems as if, when the President can take so radical a step in our foreign affairs to be followed up by the leasing of Caribbean bases and perhaps of Newfoundland for a period of 99 years, there is no point where the President need stop in involving us in the war. If Hitler needed another excuse for hostile action against us he certainly has it here.

Army and Navy Approve

Undoubtedly the President's action will be acclaimed. The army and navy are hot for the alliance and the new bases. To many of our people it will seem a sharp Yankee move, serving notice on Hitler that we are on the job of protecting this continent and the Panama canal, and that we are preparing specially to meet his weapons of the air. Any discussion of the issue may soon be banned. Ambassador Bullitt, whose judgments have proved to be the most unreliable of those of the President's foreign advisers, has already stated that any American men and women who dare to say that Hitler will not attack the western hemisphere, "are enemies, consciously or unconsciously, of our country and our liberties." If he and Secretary Stimson and others have their way there will certainly be an end to all discussion. We will have to give to our government complete control of our affairs without hindrance or questioning. Congress might then just as well go home, which of course is what the administration desires. Military and naval circles declare that "there is not a moment to lose," and that therefore anyone who does not fall in line immediately is doing the enemy's work.

Yet haste leads not only to waste but to confusion and to costly blunders. Since the decision in the air war between England and Germany is almost certain to come by the end of October, whoever wins, and since the *New York Times* itself admits that the army will be helpless for a year, that there will be no mass production of airplanes for some time to come and that our recently voted battleships will not be ready for at least five years, it seems a pity that so important an action could not have been postponed a few weeks to see whether Hitler can conquer or not. Six weeks or six months are often frittered away in the war department in preparing defense moves. Adequate discussion of this move certainly would not be fatal to the defense of the United States. So vital and far-reaching a commitment as the alliance with Canada should be thoroughly ventilated and discussed not only in Congress but throughout the United States. Will it or will it not involve us in the war? Does it not mean that there will be a union of the two countries if Hitler wins? These are only two of the questions which will immediately present themselves. Merely to state them is to bring out how revolutionary the President's move is.

Similarly far-reaching is the White House suggestion of our leasing from Britain naval bases in the Caribbean for 99 years. That means that if they are taken over as a whole instead of just enough space for air or naval bases, the United States takes over the entire moral, political and economic responsibility for these possessions. If we take over Trinidad, for example, which the navy specially desires as an extra safeguard for the Panama canal, we annex an extraordinarily difficult race problem. For the first time we shall see the American flag flying over a large group of East Indians and the Negro labor problem of the Caribbean will be upon us in all its gravity. Nothing but a national emergency could possibly excuse our considering such action. It is one of the bitterest ironies of history that these "pearls of the Antilles," for which four great European nations fought for centuries believing them to be the most valuable possessions short of the East Indies, are now making a precarious living. Some of the English islands are actually a liability to the British treasury.

Serious Labor and Race Problems

In a number of the islands the number of resident whites has shrunk to forty or fifty persons; the prosperity of blacks and whites depends almost wholly upon the price of sugar and the tonnage allotted to the islands in the western world's division of sugar production. All through the West Indies and notably in Trinidad, Jamaica and Barbados there have been and are serious labor troubles, marked occasionally by bloodshed. Negro leadership is coming to the fore and is at times aggressive if not belligerent. Indeed, so bad have conditions been that the British Parliament appointed a special commission in 1938 which reported nearly a year ago but was directed to publish, because of the war, only a summary of its recommendations, important action being deferred until the end of the war. Newfoundland, too, has been a genuine administrative problem for Canada and was long a cause of trouble between the dominion and the United States. Daniel Webster in Hitlerian style asked in 1852: "What right have those distant and petty provinces to deprive our fishermen of privileges they have enjoyed since 1818?"

That President Roosevelt's extraordinary action would in ordinary times bring up sharply the question of the

President's prerogatives in foreign affairs is obvious. Aside from his gentlemen's agreement with Premier Mackenzie-King, some of the dispatches from Washington suggest that it may not be necessary for Mr. Roosevelt to submit any "leasing" arrangements to the Congress since there is no record that the agreement with Cuba for our taking over the Guantanamo naval base was ever submitted to Congress. It is even suggested that the President has the right to lease islands in the exercise of his powers as commander-in-chief of the army and navy and so could obviate the necessity of having Congress discuss the move! That this course is even suggested shows how far we have come since the Senate spent months debating and defeating President Grant's proposal for the annexation of San Domingo. It also shows clearly how far we have advanced along the road to dictatorship.

Those who are for it will, I stress again, pay no attention to any consideration save that of haste to defend the United States. The truth is that if the agreement goes through unchallenged, and the leases too, we are definitely tied up with the British war machine and still further involved in the struggle. Mr. Roosevelt has put into practical effect his entirely unauthorized announcement of August 18, 1938, that we would make common cause with Canada if it should be "threatened by any other empire." That may or may not be the correct policy for the United States, but it is certainly startling that this country can be committed to such vital, far-reaching and dangerous policies by a militaristically inclined President without previous consultation with the Congress, let alone the people. The war emergency is bringing on one-man government apace.

BOOKS

Dark Light on Isaiah

EN-ROEH, THE PROPHECIES OF ISAIAH THE SEER, WITH HABAKUK AND NAHUM. *By W. A. Wordsworth. Charles Scribner's Sons, $6.00.*

PERHAPS the present war may be responsible for a shortage of publishers' readers. How otherwise could this book have escaped vigilant eyes and have proved acceptable? What purports to be an exposition of an esoteric message is itself hidden from the eyes of most of the living. Curious is it to have the prophecies of "the seer," in a translation asserted to be "beyond all comparison more faithful to the text," make the light that is in us seem darkness.

The author feels that the extraordinary thesis developed in his fourteen years' study of Isaiah will meet with hostile criticism save among Roman Catholic scholars. His own foretelling in this regard is more likely to be fulfilled than are the prophecies of the Isaiah *redivivus* as seen through his eyes.

While critics have usually taken from the great eighth century prophet chapters 13-16, 21, 24-27, 34-39, and 40-66, these are all restored to him in this volume. A messiah is said to have been born about 734 B. C., the son of Hosea's daughter, Lo Ruhamah. He was captured by the Assyrians, was deported to Babylon, and died there after becoming a victim of leprosy. Out of this tragedy came Isaiah's belief in the resurrection and reign, and his anticipation of the gospel. In order to substantiate such an interpretation there is needed much shuffling. Isaiah is said to be the author of Job and of many Psalms. Proverbs comes from the hand of his disciples, among whom are Hosea, Habbakuk, Nahum and the author of Zechariah 9-14. Moreover, the name of Cyrus must be eliminated. No pagan messiah need apply, and the words "crushed one" and "Jerusalem" are substituted for the name of the Persian monarch. The symbolism of the Shiloah viaduct, mentioned in Isaiah 7:3, is linked up with John 9:7. "Go, wash in the pool of Siloam (which is, by interpretation, Sent)." This is declared to be a clue for the understanding of the whole book. The variations in the translation are made possible by the author's recourse to the Hebrew consonantal text, and are biblical only in a descriptive sense—they are "fearfully and wonderfully made." For instance, the constant association of the Hebrew word for anger *(aph)* with "nose" and "long nostril," etc. (pp. 116, 352, 443, 446, 495), is ridiculous only when it is not pathetic.

Such a result from so much labor would almost seem to put a premium on ignorance. It tempts one to wish for an extension of the power of the censor, for fear of an increase of anti-Semitics in seminary studies. All of which is regretfully submitted.

W. P. LEMON.

Death in France, 1940

SPRING OFFENSIVE. *By Herbert Clyde Lewis. Viking Press, $2.00.*

IF TRUTH is often stranger than fiction, fiction may sometimes be truer than fact. Pete Winston was a typical American boy from the middle west, not long out of college. He lost his job on a newspaper because the boss was cutting costs. His girl decided to marry an older man, with money. It seemed to Pete that his widowed mother had begun to think of him as a failure. So why not slip over into Canada and volunteer to fight for democracy against the nazis?

All that next winter Pete is billeted in a small village in France. Except for one young Canadian, he has not a real friend in the company. He is getting more and more bored with "this phony war." A quaint fancy takes him deep into no man's land on a tranquil spring night, and suddenly he finds himself facing the tremendous German war machine, unarmed and alone. Lying, wounded and agonized, in the mud and slime of a shell hole, through endless hours, Pete Winston's lonely soul is brought starkly face to face with reality—a reality he had never imagined before. He sees his brothers locked in a struggle unto death for something that belongs to both, destroying their world because they have been taught to hate one another.

The folks back home are shocked and sickened as the ghastly story of men mowed down by machines comes to them over the air and in war extras. It is announced that Pete's company has been annihilated. The newspaper that kicked him out makes a front-page story out of the gallantry of a "local boy." The friends who had neglected the widow make haste to call and do what they may to comfort her. But she rocks to and fro crying, "They killed my boy!"

After a terrified German has inflicted the culminating anguish of a bayonet thrust, Pete knows that he is dying, and dying thankful that he is covered with no blood but his

own. He does not hate anyone at all. He is only sorry for all the other boys in America, who may some day be betrayed into a like situation. He knows that the message af his life will get over to them. What he really wants to do is to go home and enlist in a different kind of war—to march with old and young, black and white, Christian and Jew, in the bloodless fight for a better America.

This may be just the moment for thousands of Americans to read Mr. Lewis' moving and vitally significant little story.

ELAINE GOODALE EASTMAN.

Where Psychology and Sociology Meet

SOCIAL PSYCHOLOGY. *By Charles Bird. D. Appleton-Century Company, $3.50.*

THE PAST five years have witnessed the publication of more than a score of textbooks in the field of social psychology, not to mention a plethora of articles embodying the results of technical studies. It is not strange that these have been written in approximately equal numbers by psychologists and sociologists, since social psychology is the field connecting the two specialties. This cognate science partakes of the nature of both psychology and sociology, and is taught in both disciplines in the various American colleges. Some authors insist that psychology deals only with the "how" of behavior, the nature of reaction within the personality, while social psychology studies the "what," i.e., the concepts, situations and forces in the society to which the personality reacts. They restrict sociology to the social forms including all processes and institutions.

Dr. Bird's approach in this college text is novel and refreshing. The reader is pleasantly surprised by the way he takes for granted the experimental results of somatic psychology. He spends little time in tedious rehearsal of the overdone psycho-physiological reactions or the comparison of rat and human behavior. Nor does his interest center in vaguely describing changing social situations (objects, persons and social forms) which condition individual behavior. He faces frankly the much more difficult task of examining, aligning and estimating the values of the objective measurements of social forces in their conditioning effect on human behavior.

Patently the author has nothing to sell, no new theory to promulgate, no new position to defend. With reiterated recognition of the limitations of available quantitative inductions he reorganizes, synthesizes and reinterprets the scattered and elusive materials of this broad field into a cogent and systematic presentation. The book is thoroughly scientific. If instructors are looking for a set of sum-total personal impressions, dogmas or absolutes, they will not find them here. There are excellent estimates of the significance of European schools of thought on American theory and experimentation. The author frankly faces the limitations imposed by the difficulty of experimenting with social groups, eschews such vague meaningless terms as "lazy," "industrious," "indifferent" and "cooperative" in his descriptions, and insists that a more complete social theory must await further inductions in group psychology.

The book is well documented and the values of the experiments cited are judiciously weighed. It is perhaps stronger on the psychological side than on the sociological, a fact which may commend it to instructors of social psychology in departments of sociology. In the former field the author seems to have a more comprehensive and authoritative knowledge and a more adequate basis for evaluating contributors and contributions. The many interpretations of population trends, age and sex distribution, social participation, group interaction, delinquency, dependency, family influences and the equipoise of institutions within a community vary with the interpreters. To evaluate such contributions and align them with the more exact laboratory experiments in psychology is a task of which this author's study is but a beginning.

Dr. Bird has selected for treatment the five main personality-making processes in their relation to six societal situations. On the psychological side he treats motivations, incentives (including rewards and punishments), attitudes, imitation and suggestion. On the sociological side he points out their significance for the interpretation of propaganda, crowds, leadership, age trends, delinquency and war, and the reciprocal effect of these latter situations in conditioning personality.

In method, viewpoint, thoroughness, simplicity and directness of presentation, as well as in its comprehensive synthesis and organization, this book is one of the few great college texts in the field of social psychology. It is one of the few books which can be confidently placed in the hands of a student with the statement, "This is what social psychology stands for."

CHARLES W. COULTER.

Books Received

Metaphysics in Modern Times. By D. W. Gotshalk. University of Chicago Press, $1.50. (To be reviewed.)

The Art of Listening to God. By Samuel M. Zwemer. Zondervan, $1.50. A series of inspirational essays dealing with life, books, evolution and revelation, missions and spiritual leadership. This is the author's twenty-seventh volume.

Not by Bread Alone. Edited by Carl F. H. Henry. Zondervan, $1.00. Twenty-one talks, by as many men, delivered in Wheaton College chapel. The approach is varied, but each is a plea for faith in Christ—"salvation's story, proclaimed by lettered men."

The Drama of Redemption. By Samuel Jackson Cartledge. Zondervan, $1.00. A posthumous volume, by the late pastor of Central Presbyterian Church, Athens, Ga. The four sections of the book deal respectively with the Bible, the Redeemer, the Holy Spirit and the church.

Christian Realism in Contemporary American Theology. By George Hammar. Lundequistska Bokhandeln, Upsala, Sweden. (To be reviewed.)

The Fun Encyclopedia. By E. O. Harbin. Cokesbury, $2.75. Here are directions for well over 2,000 games, stunts, charades, etc., to be played indoors or out, by small groups or large, children or adults. It is safe to say that, of its kind, this book is the best buy on the market.

Tory Hole. By Louise Hall Tharp. Crowell, $2.00. A lively story of the American Revolution. The fifteen-year-old hero stays at home in Connecticut, and his feats are altogether credible.

Betsy-Tacy. By Maud Hart Lovelace. Crowell, $1.75. For little girls from five to eight, and a perfect story for them.

Challenge to America. By W. W. Waymack. National Policy Committee, Washington, D. C. The text of an address delivered before the American Retail Forum. It is a plea for open-minded study of America's problems, with a view to solving them while maintaining the capitalistic system.

Confirmation Made Interesting. By Robert S. Lambert and Flora S. Fender. Morehouse-Gorham Co., 70 cents. A work book for use in church schools.

Marriage. By William Lyon Phelps. Dutton, $1.00. In this brief essay Yale's late beloved professor of English discusses with wise optimism the fundamental institution of Western civilization.

And So to Bath. By Cecil Roberts. Macmillan, $3.00. (To be reviewed.)

Democracy and the Third Term. By Fred Rodell. Howell, Soskin & Co., $1.50. (To be reviewed.)

NEWS *of the* CHRISTIAN WORLD

Shanghai Sees Japanese Gains

French Concession Crumbles into Mikado's Hands—Three Million Casualties in China War—Schools Expand

(Correspondence from China)

SHANGHAI, July 8.—Yesterday was observed as the beginning of the fourth year of the Sino-Japanese conflict. Both sides declare themselves prepared to carry on for several years more. Casualty estimates vary greatly. Probably one million Japanese and two million Chinese soldiers have been killed or seriously wounded. The Japanese bombing raids over Chungking in recent weeks have damaged practically every piece of mission and church property within the city and numerous schools in the suburbs.

* * *

Shanghai Apprehensive As Japan Gains

Shanghai has become once more apprehensive. The collapse of the French government has seen a sudden weakening of the administration of the French concession here. The first results have been the arrest of several wealthy Chinese from their homes in the concession, the parade of Japanese military trucks on the main street, and the incoming of opium dens to areas recently yielded by French troops to the Japanese. It is expected that the Japanese will soon assume control of the Chinese courts, and that opium and gambling joints will spring up in this part of the city where the American school, Community Church, and most American residences are located. The many new gambling houses operating in Japanese-controlled territory closed down for a few days only to open more magnificently, reportedly upon the payment of huge fees. Some of them in the midst of British residence sections are now among the show places of the city. If the notoriously corrupt administration of the French concession has now reached a "gentlemen's agreement" with the Japanese, as is reported and appears to be true, it is possible that the financial advantage to the controlling powers may prevent any further military operations or overt action such as threatens Hongkong. The surrender by the Shanghai Municipal Council of land deeds entrusted to it by the Chinese city government upon their evacuation from Shanghai has caused a most unfavorable impression of Western sincerity.

* * *

University Collects Indemnity

The University of Shanghai has collected a large sum from the Japanese army to repair damage done to their property. The *East Asia Review*, a Japanese publication, recently featured this payment of $1,060,000 local currency as "a settlement of the case which reflects upon the sincerity on the part of the Japanese to respect all lives and properties of third powers in China's fighting zone to the best of their ability." A member of the university faculty says the payment is 30 per cent of the amount estimated to cover actual loss incurred from looting and damage to buildings. This is the same journal which several weeks ago published a picture of "Mr. Harold E. Fey, member of the editorial staff of The Christian Century, whose mission to China, as he personally explained to me, includes checking up on activities of various missionaries and sources where certain 'Chinese' propaganda have originated, misleading the peoples of America against facts concerning the situation in East Asia. In other words, if Mr. Fey has any influence at home, it is going to result in a 'wholesale purging of missionaries in China.' Just what I have been preaching and praying for." The quotation is from Correspondent Uno. [See Mr. Fey's denial in editorial on page 1045.]

Hangchow College recently secured government approval for a reorganization that would raise it to the rank of a university. This will provide a college of commerce, in which thus far the University of Shanghai has had the field to itself. Soochow University is taking steps to develop work in electrical engineering; heretofore it was rather assumed that the engineering work offered by St. John's and Hangchow met the need. The fact is that with most of the colleges from this part of the country now moved to the west, these four Christian colleges feel the need of expanding to care for their big enrollments. All of them have more students than they can well handle. The two schools however which have migrated temporarily are under greatly augmented expense and their students are sadly handicapped in the lack of adequate campus facilities.

* * *

Western Colleges Need Students

The associated Christian colleges in Chengtu face a different situation. They have overcome many of the petty difficulties that caused irritation in the early months of living together on the same campus. These were in part due to differences of educational standards, in part to differences in administrative methods. Now that the downriver colleges have graduated half of the students who migrated with them, they are naturally increasing the enrollment of local students. This brings them to the verge of competition in which they may have to choose between specialization to attract students, temporary lowering of scholastic standards to adjust to the western situation, or a possible amalgamation which none of them desires. Both government and Christian colleges have discovered that there are not enough high grade primary and secondary schools in West China to supply the many migrated colleges with a full quota of well prepared men and women for their freshmen classes. Those middle schools that have migrated have not located with sufficient regard to all the elements in the situation. Eight Christian middle schools migrated into Szechwan province which already had 21 Christian middle schools. And Kweichow province is still without any.

JEREMY TRASK.

Negroes Stage Cleanup Drive

Indianapolis Crime Center Purged by Colored Leaders—Conscription Hit by Quakers and Disciples

(Correspondence from Indiana)

INDIANAPOLIS, Aug. 20.—Among the 50,000 Negro residents of Indianapolis there are all sorts of people. Most of the newspaper space here as elsewhere is given to the poor, the ignorant, the criminal. Many of the escapades which appear in print center around Indiana avenue, which has more than its share of taverns, night clubs, poolrooms and gambling joints. From this street come frequent reports of murders, fights and cuttings.

* * *

Negro Leaders Stage Cleanup Campaign

The latter part of July witnessed a stricter enforcement of the law in this disturbing section. There have been flurries of public impatience before, but this time there has been no letup on the part of the protesters after a few days of "putting the heat on" the gambling and drinking places. The difference seems to arise from the fact that the large proportion of Negroes who are decent and intelligent have organized to demand a better break for their people through a stricter enforcement of the law.

Among the protesting Negro groups much has been heard from a Baptist ministers' alliance and the "Federation of Associated Clubs." This latter group charged that "the Avenue" last month witnessed three murders and hundreds of cuttings in which, according to the spokesman, "our people have been slashed up like hogs."

Responding to the pressure, police raided a few places. One yielded a truckload of gambling equipment, including baseball pool tickets, "dream books" and various other devices. One white tavern proprietor whose liquor license had expired withdrew his application for a new one after the Negro civic groups put on pressure to have his request denied. One place raided was a cafe, one of whose owners is a prosperous Negro politician, so important that Negro groups seeking legal sanction for putting on "tag day" campaigns have been referred to him for preliminary approval. White citizens have not had a significant part in seconding the efforts of these Negro civic leaders.

* * *

Conscription Denounced by Quakers and Disciples

The Society of Friends' opposition to military conscription is expressed in the statement by Dr. Walter C. Woodward, editor of the *American Friend* of Richmond. "We share with all others a concern about the welfare of our country," said Dr. Woodward, "but we feel that military conscription undermines the principle of liberty for which this country has stood for many years. As for ourselves we seek no special privileges. . . . We want provisions

made so that conscientious objectors may be respected, with a government department free of military domination designated to pass on claims of those who have conscientious objections to military service."

Public interest has also been expressed in the plea sent to Disciples churches by the United Christian Missionary Society to urge the upholding of civil liberties and calling for resistance to the wave of "popular hysteria directed against persons of other nationality, race, color or political faith." Dr. James A. Crain, the United Society's secretary for social action and social education, spent the first part of August in Washington where he testified before the Senate hearings on the conscription bill.

* * *

Collection Plate Abolished: Income Increases

After the North Baptist Church of Indianapolis stopped passing the collection plate the church's weekly income trebled. Four wooden boxes are placed in various parts of the building. Nobody is asked for contributions but the needs of the church are made known and tithing is encouraged. Members are asked to put their offerings in the boxes "thoughtfully and prayerfully." The budget is being met with these free-will offerings, according to H. W. Ranes.

* * *

Legionnaire Opposes Child Refugee Plan

Speaking before the eighth national convention of the "Military Order of the Purple Heart" in Indianapolis early in August, Homer L. Challaux, the American Legion's national Americanization director, urged the delegates to resist the proposed immigration of refugee children from England to the United States. "A lot of us," he said, "have fallen for that tommyrot—the poor kiddies of Europe. In the first place we have 2,000,000 boys and girls of our own who are juvenile delinquents for social and economic reasons. Let's solve their problems first.

"But that's not the most important reason. Just a few hundred of these children are from good English families. The rest are refugee children from loyalist Spain, who were driven from that country because their parents were communists. These are what the English want us to take. Let's be sensible for once."

George Walker Buckner, Jr.

St. Louis Ministers Oppose Conscription

Twenty-three clergymen in the St. Louis area have just issued a statement against conscription in which they hold that "conscription may lead us into foreign wars. It is unnecessary for the defense of America. It is the enemy of the democratic principle. Dangers to democracy are always as great from within as from without. Compulsory enrollment of unwilling and uncompliant defenders of democracy is an admission that our democracy is going or gone. Conscription is an opening wedge for dictatorship in this country."

National Conference of Methodist Youth Meets

From all over the nation youth leaders of the newly united Methodist Church will assemble at Lake Winona, Indiana during the last days of August.

Trailer Church Is Touring Ohio

Cathedral on Wheels Joint Episcopal and Presbyterian Project—Ohio Pacifists Oppose Draft, Urge Peace

(Correspondence from Cincinnati)

Cincinnati, Aug. 17.—Interdenominational cooperation is being demonstrated this summer in the highways and byways of southeastern Ohio. A "Cathedral on Wheels" is visiting mining camps and churchless villages among the hills. These words are blazoned on the sides: "Wayside Fellowship of the Episcopal and Presbyterian Churches." The "cathedral" is owned by the Episcopal diocese of Southern Ohio. It is equipped with an electric organ, a public address system and sound motion picture apparatus. It is 26 feet long, and 30 persons may be seated on the folding pews for a service inside. The altar is reversible, however, so that a much larger congregation may worship when seated outside.

Three to seven days are spent in each village which the "cathedral" visits. The staff uses the morning and early afternoon for pastoral calling or to assist in the program of a near-by vacation Bible school. A vesper service is held at 4 o'clock and the evening worship is at 7:30, followed by the showing of motion pictures.

Three Episcopalian laymen—Charles Ayers, Frank Bowman and Wesley Toal—have been serving on the staff this summer. John Meister, a senior at Princeton Seminary, and John Sharpe, who serves in this area as a missionary under the Presbyterian Board of National Missions, have represented the Presbyterians in this interesting and valuable venture.

* * *

Midwest Pacifists Counsel C. O.'s

When the midwest pacifists gathered for a Christian pacifist conference on the campus of Bluffton College during the third week in July under the auspices of the Fellowship of Reconciliation, the meeting, unlike most conferences, was "unprogrammed." There was no schedule which indicated that so and so was to speak at such and such a time. Instead, the program was mapped out by a steering committee, to which any conferee had access, which met at the close of each session to determine what the theme for discussion at the next meeting should be and to decide who should serve as the resource leader at that time.

Muriel Lester, traveling secretary of the International F.O.R., led the worship each morning and also served faithfully as a resource leader on a number of occasions. Other resource leaders included Bishop Paul Jones, Antioch College; Don Smucker, youth secretary of the F.O.R.; Rabbi Abraham Cronbach, Hebrew Union College; Harold Fey, field editor of The Christian Century; Carl Landes, midwest secretary for the F.O.R.; Dr. Charles Boss, Methodist Peace Commission; Rev. Edwin A. Brown, F.O.R. chairman in Cincinnati. An Ohio F.O.R. executive committee was organized during the conference, and the framework established for an Ohio committee on conscientious objectors, with Bishop Paul Jones to serve as chairman of both groups.

* * *

Cincinnati Ministers Set Up Peace Fellowship

Each Protestant minister in Cincinnati received a few weeks ago a letter signed by several representative clergymen. "Are you among those," it asked, "who believe in the positive pacifist position and do you wish to be known as belonging to the Christian conscientious objectors to war? Are you willing to meet with others of like mind to think through together just what ought to be said and done in the impending emergency?" Fifty-six ministers answered affirmatively and several fellowship meetings have already been held. Communications voicing their opposition to conscription have been sent to the President, senators, representatives and the press. The group also voted to send one of their number to Washington to testify against the Burke-Wadsworth bill.

* * *

Catholic Bishop Opposes Conscription

Catholics are also active in opposition to conscription. Archbishop John T. McNicholas recently sent out a pastoral letter stating the view that compulsory military training would be "the serious beginning of a totalitarian form of government in our country. . . . Our stand should be on the firm ground that there is no moral justification for our becoming involved in the present world conflict. America's blessed mission is not to destroy but to reconstruct."

* * *

And So Forth

Five thousand children attended Cincinnati vacation Bible schools this summer. This is the largest enrollment since 1929. Miss Dorthea K. Wolcott counseled and aided staffs of the various schools as a part of her work with the council of churches.

More than 200 Cincinnati homes are reported to be ready to receive refugee children from England if and when they arrive.

Warren Grafton, minister of the Walnut Hills Christian Church, was the vesper speaker at the united Christian adult movement conference at Lake Wawasee in Indiana.

A number of new assistant ministers have come to Cincinnati: Paul F. Ketchum to the Covenant-First Presbyterian, Samuel G. Warr to the Seventh Presbyterian, and W. Robert Stevenson to the Mount Auburn Presbyterian. Miss Norma Schlake has just begun work as director of religious education at the Pleasant Ridge Presbyterian Church, while Miss Laverne Seagren has just come to fill that post at the Knox Presbyterian Church.

Bruce B. Maguire.

Augustana Synod Asks Change in World Council Organization

In applying for membership in the World Council of Churches the Lutheran Augustana Synod of this country has asked that representation in the council "be determined on a confessional basis and not by geographical allocation." The change which this would make in the character of the council is evident. If the proposal is supported by other Lutheran bodies it may bring on a prolonged discussion.

Plan Wallace Notification

Ceremonies to be Held at Des Moines—Methodists Remodel Building—Dr. Price Heads Teachers College

(Correspondence from Iowa)

DES MOINES, Aug. 14.—Des Moines will be in the nation's limelight on the 29th of this month. A favorite son has been nominated for the vice-presidency. On that date the formal notification ceremonies will be held here. Speaker Bankhead will break the news to Secretary Wallace that he has been named as the running mate to President Roosevelt in the coming campaign.

* * *

Methodists Plan for Enlarged Service

The First Methodist Church of Des Moines, C. Clifford Bacon, pastor, has been making extensive alterations and improvements on its building. This work is nearly completed and the rededication services are set for Sept. 8. Original estimates were for $48,000, but as the people have given generously and the vision has been enlarged this has grown to $60,000, which is all subscribed. The entire west wing of the building has been completely redesigned as an educational plant. The sanctuary has been changed to the chancel type. A beautiful rose window costing $750 graces the back of the chancel. The organ has been rebuilt and enlarged at a cost of $4,500. Two morning services, at 10 and 11, have been planned for the rededication, to accommodate the large constituency of the church. Bishop Ralph Magee is to be the speaker. On Sept. 18 there is to be a "victory banquet."

* * *

Danish Lutheran Youth Hold Conference

Last Sunday was the concluding day of a camp for Danish Evangelical Lutheran youth (12-16) held on the campus of Grandview College. There was an attendance of 128, coming not alone from Iowa but also from Nebraska, South Dakota, Minnesota, Illinois and Texas. The program, largely under the direction of President Nielsen of the college, consisted of Bible classes, devotional periods, singing, and also swimming and other supervised sports. Grand View College reports an increased enrollment in its theological department for the college year which begins next month.

* * *

New Head for State Teachers College

A new president will assume office at the State Teachers College at Cedar Falls on Sept. 1, succeeding Dr. Orval R. Latham, who died last month. He is Dr. Malcom Price, a native son of Iowa, who for the last 11 years has been identified in an executive capacity with the public school system of Detroit. Dr. Price received his bachelor's degree from Cornell College, at Mt. Vernon, in 1918. Ten years later he qualified for a master's degree at Iowa State University and the following year received his doctorate from the same institution. Following his graduation from Cornell College, Dr. Price served two years in the army, rising to a second-lieutenancy in the machine-gun branch of the service. Following his army service, Dr. Price wished to secure a practical basis for science teaching and so worked two years as a commercial chemist in Chicago.

* * *

Institute for Women's Mission Leaders

Des Moines will hold its annual interdenominational training institute for leaders of the women's groups of the churches in missionary teaching, Sept. 17-20. The same speakers who conducted the courses last year will lead the discussions this fall. They are Mrs. Maybelle Rae LeGrand, of Beaver Dam, Wis., and Mrs. B. G. Field, of Des Moines.

* * *

Iowa and Nebraska Baptists to Hold Joint Meetings

A new venture is to be tried out this fall by the Baptists of Iowa and Nebraska. The Iowa Baptist convention is to meet with the First Church of Council Bluffs, Oct. 7-10. At the same time, the Nebraska state convention will be meeting just across the Missouri river, at the First Church of Omaha. On the afternoon and evening of the 9th, the two conventions will hold a joint session in the First Church of Omaha. For this unusual setup, a number of national leaders are available: Dr. Earl F. Adams, general secretary of promotion; Dr. Luther Wesley Smith, head of the American Baptist Publication Society, and Dr. W. E. Woodbury, national secretary for evangelism. Dr. Weldon Wilson, of Portland, Ore., will also be a guest speaker.

* * *

Disciples' Training Conference

Yesterday the Disciples of Christ closed a three-day training conference for church officers and leaders at the Bolliver state park, near Lehigh. An attendance of some 60 pastors, officers and lay leaders was registered, and they gave their attention to eight courses offered.

* * *

And So Forth

The Baptists will hold a laymen's retreat at their summer assembly grounds at Iowa Falls, Sept. 7, 8. The leaders will be Dr. Earl F. Adams, of the Northern Baptist Convention, and Dr. H. C. Long, missionary from the Bengal-Orissa field.

Rev. and Mrs. Bernard W. Armstrong ("Benny and Rhoda" to their Iowa friends) are on their way home from their station at Kikorgo, in the Baptist mission fields of the Belgian Congo. They sailed Aug. 10 from Cape Town for Rio de Janeiro, and will come from there to New York by an American coastwise vessel. They planned originally to come by way of Portugal, but the war compelled a radical change in their schedule.

The countryside is a lush idyll of opulence just now. The first half of August has seen rain almost every day, and for once the farmers can omit their usual August prayer. Bountiful grain crops have been harvested, and the corn is up to highest expectations. (Last year Iowa established a record per acre yield of corn.) If no sinister thing happens, Iowans can sing lustily the "corn song" whose refrain runs, "That's where the tall corn grows."

WARREN C. TAYLOR.

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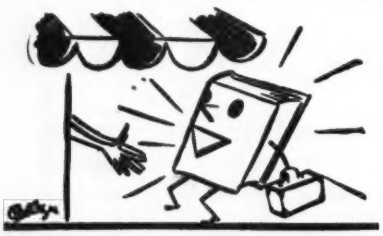

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Rules for Weekday Schools Announced by State Official—Publishing Racket Opposed by Ministers

(Correspondence from Eastern New York)

ALBANY, Aug. 15.—The new commissioner of education, Dr. Ernest E. Cole, announces the rules for the conduct of classes in weekday religious education on public school time. The recent McLaughlin law authorized the commissioner to do this, as the law provides that "absence for religious observance and education shall be permitted under rules that the commissioner shall establish."

The rules follow: (1) Absence of a pupil from school during school hours for religious observance and education to be had outside the school building and grounds will be excused upon the request in writing signed by the parent or guardian of the pupil. (2) The courses in religious observance and education must be maintained and operated by or under the control of a duly constituted religious body or of duly constituted religious bodies. (3) Pupils must be registered for the courses and a copy of the registration filed with the local public school authorities. (4) Reports of attendance of pupils upon such courses shall be filed with the principal or teacher at the end of each week. (5) Such absence shall be for not more than one hour each week at the close of a session at a time to be fixed by the local school authorities. (6) In the event that more than one school for religious observance and education is maintained in any district, the hour for absence for each particular school in such district shall be the same for all such religious schools.

* * *

Not Wholly Satisfactory, But a Step Forward

The state council of churches had expected that the matter of schedule or time for such classes would be left to the decision of the local school authorities, but the commissioner inserted the substance of a previous ruling by the department that such periods should be at the close of a session, either morning or afternoon. Many of the religious schools of the state would be better conducted if the religious teachers could teach at free times during the school day or at least at times mutually suitable to the public school teacher and the religious agency. Many city systems and larger rural parishes employ full-time directors or teachers for weekday schools who get in a full day of teaching by going from grade to grade or from school to school.

Another matter that will still cause agitation is the exclusion of such classes from public school buildings and grounds. This means the practical exclusion of weekday religious education from many rural and centralized schools, because there is no other suitable place for this instruction in the community outside the public school building. Moreover, many a local community is agreed that this is the place for the instruction under the Constitution and under the state law that permits the use of the school buildings for non-sectarian and cultural purposes.

However, it is expected that the new law and the new rules permitting weekday religious education will give a great impetus to this movement. The state council of churches stands ready to assist any community in the state to set up such a program. T. Basil Young, director of education of the state council, is in direct and general charge of this work.

* * *

Ministers Oppose New Publishing Racket

A new racket has made its appearance. This is the establishment of a Protestant paper, sometimes called the *Pulpit*, ostensibly in the interests of the Protestant churches but without their support or consent. A group of solicitors for advertising for this project appeared in Albany the last few days of June. The ministers' association was not approached, nor was any minister or any church, but the merchants were told that the paper would be distributed free in the churches and that the money paid for advertising would benefit the churches. Hundreds of dollars were collected before the legal authorities could take action. When the matter was first brought to the attention of the officers of the Albany ministers' association by the secretary of the Albany chamber of commerce, a letter was sent to the press disclaiming any knowledge or approval of the project on the part of the ministers or their churches.

In spite of this warning, merchants of all faiths continued to pay over small sums "to help the Protestant churches" when it was not even clear that the churches would allow the paper to be distributed. Practically all the ministers that could be reached said they would oppose any such plan. The president of the ministers' association appealed to the Albany chief of police and to the district attorney to stop the racket. The perpetrators were arrested and brought to trial Aug. 12. The local collectors were set free, but the heads of the organization were fined and sentenced to six months' imprisonment. Sentence was suspended provided these men left town at once.

* * *

And So Forth

Charles A. Richmond, formerly minister of the Madison Avenue Presbyterian Church and later for 20 years president of Union University at Schenectady, N. Y., died at his Washington, D. C., home recently.

Spear Knebel of Woodside, L. I., has been called to the Trinity Episcopal Church and Trinity Institute in Albany in succession to William Sprenger, who has removed to New York city.

GEORGE L. CUTTON.

Congress Asked to Make Church National Shrine

A bill has been introduced into Congress providing for the purchase of Old Swedes (Gloria Dei) Church, Philadelphia, as the first step toward making it a national shrine. If passed, the church, the Sunday school and parish hall, the sexton's home, the museum and the 18th century rectory would be purchased. The church was built in 1700 by Swedish Lutheran settlers.

Liquor Costs U. S. 22 Billions

W.C.T.U. Reports Huge Total Since Repeal—Draft Denounced—Ministers Crowd Summer Institutes

(Correspondence from Chicago)

CHICAGO, Aug. 19.—The W.C.T.U. had a "good press" for its 66th national congress which met for a week at the Stevens Hotel, beginning Aug. 9. It must have had a good press agent, judging by the unusual amount of space accorded to the convention in all the daily papers. Of course, there was much that was worth reporting, which makes the job of a press agent easier. Mrs. Ida B. Wise Smith, national president, pointed out the economic costs of the liquor traffic—$22,000,000,000 spent on alcoholic beverages in the last seven years, to which must be added the indirect costs in crime, accidents, disease and inefficiency. The present national crisis requires elimination of the traffic in beverage alcohol, said Mrs. Pearl Kendall Hess, director of health and medical temperance education. As a means of defense it is quite as important "that all people be physically tough, mentally sound and morally strong" as that the nation shall arm.

Coming to the Chicago situation, Miss Jessie Binford, executive director of the Juvenile Protective Association, pointed out that intolerable conditions in local saloons are not so much due to lack of laws as to laxity of law enforcement. It is the "corruption and connivance of public officials with liquor and gambling interests" which nullify the laws.

* * *

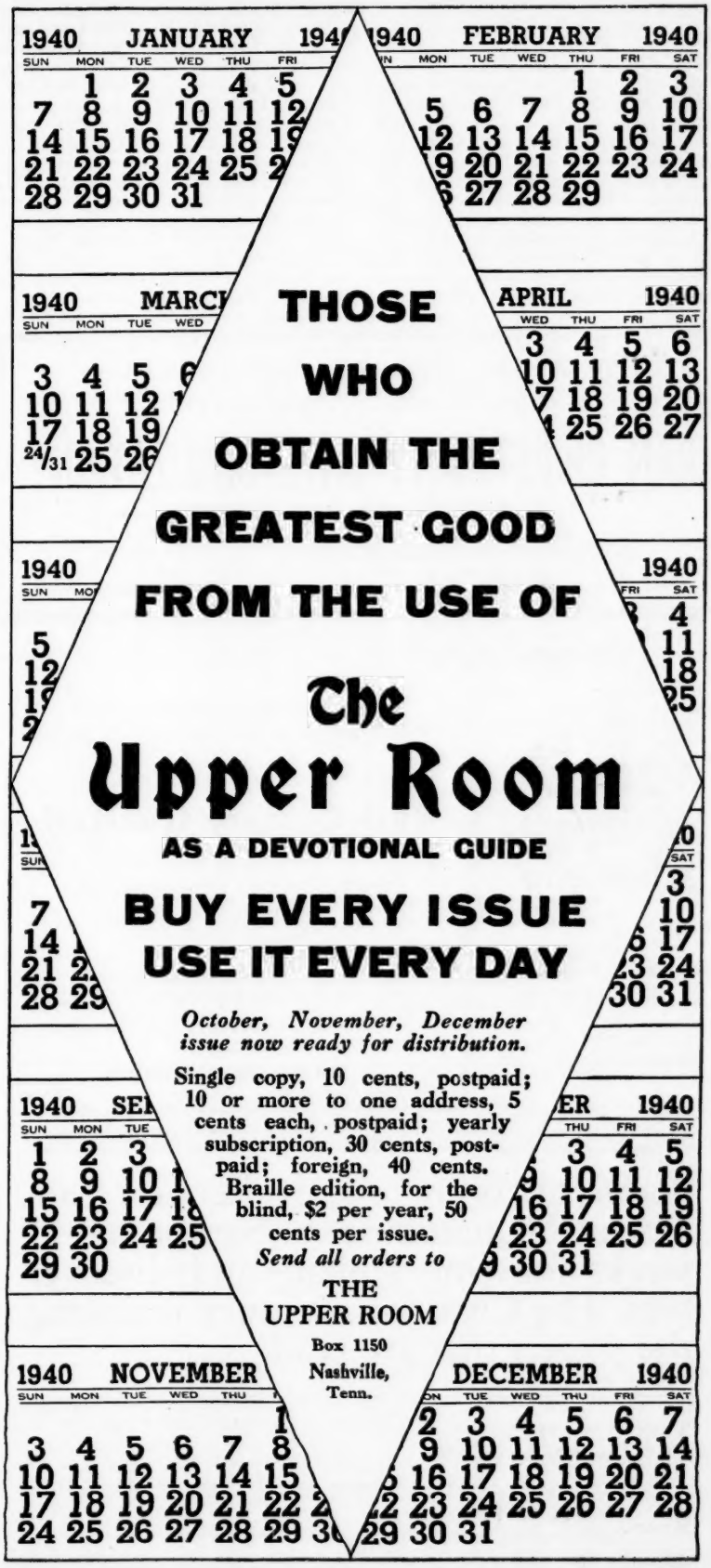
Morrison Declares Draft a Step Toward Fascism

Taking up the peace question, Dr. Charles Clayton Morrison, editor of The Christian Century, declared that compulsory military training would be a step toward making the United States a fascist nation. Later the convention voted its opposition to conscription and asked the President and Congress to keep America out of war. It voted however for adequate national defense and pledged the organization to be on guard against fifth column activities. Mrs. Ida B. Wise Smith of Evanston and Mrs. D. Leigh Colvin of New York city were reelected president and vice-president, respectively, for the seventh consecutive time.

* * *

Nearly 350 Ministers Attend Institute

When I reported the Pastors' Institute at the University of Chicago, in my last letter, only one-half the program was completed. The final registration was 347 and ministers of all denominations came from such widely scattered points as Oregon, California, Florida, Maine—and everywhere in between. The sermons of Dr. George A. Buttrick, in Rockefeller Memorial Chapel, and his morning lectures on "The Work of the Minister" were especially inspiring and practically helpful. The conference on personality and pastoral counseling, conducted jointly with the Federal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Council's committee on religion and health, alone enrolled 166 persons.

* * *

Public Concerts are Largely Attended

Each summer this correspondent notes some of the activities which make Chicago an increasingly popular summer resort. Of course, everybody knows about the lake, with its beaches and cool breezes, and the great number of museums, art galleries and zoos. And there are always "big league" ball games. But one needs to come to Chicago to appreciate what is being offered the public without charge in the way of concerts in the parks. Hundreds of thousands of people listen to first-rank orchestras which play in Grant park all summer long, and the music is never cheap or even "popular." The great symphonies attract and hold enormous crowds from the poorest as well as from the better sections of the city. Such artists as Kirsten Flagsted, Paul Robeson and John Charles Thomas draw crowds which stretch almost as far as eye can reach. The play, "Life with Father," too, has been running at the Blackstone all summer. The company had a birthday cake the other day to celebrate the 200th Chicago performance. I have seen both the New York and Chicago companies in this "perfect comedy" and the Chicago actors, with Lillian Gish and Percy Waram as stars, certainly do not have to take second place. There is not an unwholesome line in the play.

* * *

Chicago Sunday Evening Club Reports First Deficit

Greatly increased attendance over previous years, but the first deficit in its history, marked the close of the Chicago Sunday Evening Club's annual program at the end of May. But the deficit will be taken care of. A committee of loop business and professional leaders is now conducting a campaign to guarantee the permanence of this club which, under the inspiring leadership of Mr. Clifford W. Barnes, its president and founder, has been operating for a full generation to bring the nation's best religious leadership to Chicago.

* * *

And So Forth

The board of bishops and the connectional council of the A.M.E. Zion Church held their annual five-day session, beginning Aug. 14, in Blackwell Memorial Church. The denomination, which numbers a million members and which severed its connection with the parent Methodist Episcopal Church in New York city 144 years ago, is the pioneer Negro denomination in America.

The Evangelical Theological Seminary, Naperville, has received a gift of $50,000 from Mrs. Annie Merner Pfeiffer of New York. President H. R. Heininger of the seminary says that it will be divided between the Dr. G. B. Kimmel memorial fund and the endowment of a professorial chair.

Word comes from Monson, Maine, that Dr. Shailer Mathews and Mrs. Mathews recently celebrated their golden wedding anniversary in the home in which they spent their honeymoon 50 years ago. Three members of the original wedding party were present at the celebration.

"Guiding principles for churches and ministers in time of war" will be a major theme of discussion at the annual Tower Hill convocation of Congregational ministers, at Sawyer, Mich., Sept. 3-6, according to an announcement by Dr. Robert W. Gammon, who is the convocation chairman.

CHARLES T. HOLMAN.

World-Wide Communion Sunday Set for Oct. 6

Throughout the world on the first Sunday in October congregations will observe Holy Communion. The Federal Council of Churches has made this arrangement with the cooperation of the World Council of Churches. On the previous Sunday congregations are planning to send visitors two by two to invite members to attend church on World-Wide Communion Sunday. In America this date will also mark the beginning of the work of the National Christian Mission under the leadership of E. Stanley Jones.

Finland Returns Funds to Norwegian Churches

When Finland was invaded by Russia the churches of Norway raised considerable funds for the relief and rehabilitation of Finnish churches. Archbishop Kaila of Finland has now returned this money to the Church of Norway, explaining that Norway probably needs it as much as Finland. Queer people, those Finns. First they pay their debts, and now this!

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Muste Demands Ban on All War

Must 'Take Initiative from Hitler'—Plan Survey on Bigotry—Would Rescue Intellectuals from Nazi Regime

(Correspondence from New York)

NEW YORK, Aug. 19.—Rev. A. J. Muste, new secretary of the Fellowship of Reconciliation, in a sermon at the First Presbyterian Church, Brooklyn, called upon the United States to "take the initiative away from Hitler." He declared that pharisaism is "one of the most prolific and poisonous roots of war" and said that the Pharisee sees other men as of a different breed, and "when they go into war men persuade themselves and are worked up by high-pressure propaganda, subtle coloring and selection of the news to think of the enemy as really a different breed, people whose minds work differently, who are capable of aims of which we would not be capable, who do not understand anything but force, who will regard decency and fair play simply as signs of weakness." He added that taking away the initiative from Hitler "cannot be done by copying him and his methods. . . . The answer to total war is total renunciation of war."

* * *

To Conduct Survey On Bigotry

A Catholic weekly paper, the *Voice*, which is the organ of the Committee of Catholics for Human Rights, is to conduct a survey to determine the extent to which bigotry exists in the United States. The survey is a response to an article by Dr. Emmanuel Chapman of Fordham University, in which he traced the history of various anti-Catholic groups in America.

* * *

Will Rescue Refugee Intellectuals

An effort to rescue intellectuals who are refugees from the Hitler regime is being made by the newly formed Emergency Rescue Committee, which is raising money for the purpose. It is estimated that such rescue work will cost $300 per individual. Dr. Frank Kingdom, chairman, states that the committee was formed following France's fall.

* * *

2,000 English Children Coming to U. S.

The United States Committee for the Care of European Children announced during the past week that 1,000 English children will be brought to this country, in addition to the 1,000 whose travel has already been authorized. The committee which is receiving offers for homes for children is at 215 Fourth Ave., New York.

* * *

And So Forth

Applications for marriage licenses in New York city have reached totals unequaled since 1917. On Saturdays, the borough offices issue approximately 1,000 licenses.

An anti-war rally that attracted 15,000 people was held at Coney Island this week. Representative Vito Marcantonio, speaker, declared that the rally demonstrated "real patriotism."

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Current Feature Films

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The Boys From Syracuse (Univ.) C. Butterworth, Allan Jones, Rosemary Lane, Joe Penner.	*Musical comedy.* Movie version of stage hit derived from Shakespeare's "Comedy of Errors." Mistaken identity mix-up involving two sets of twins.	Anachronistic devices provide much of humor. Some of that depending on complications with wives is risqué. Cast good, tunes catchy. *Probably amusing.* M
The Fugitive (British film; Univ. release) Romney Brent, R. Richardson, D. Wynyard.	*Psychological melodrama.* Previously decent barber steals; then, to silence suspicion, murders. As detection nears, horror and fear set in, increase, finally triumph.	Convincing portrayal of sufferings of a criminal. Imaginative direction and photography make it approach quality of "The Informer." *Not a pleasant film, but extremely interesting.* M, Y
Gambling on the High Seas (Warners) Wayne Morris, Jane Wyman.	*Melodrama.* Brash young reporter, assisted by girl, tracks down gambling-ship operator and helps police apprehend entire gang.	Portrayal of gambling element commendably done. Maximum of action and excitement. Treatment is amateurish, time-worn, uninteresting. *Routine "cops and crime" film.* Y
The Saint Takes Over (RKO) Wendy Barrie, J. Hale, G. Sanders.	*Detective.* "The Saint" tries to clear police inspector who has been framed; meantime, mysterious girl, for other reasons, kills off guilty gang one by one.	As always in this series, hero detects in debonair and humorous fashion, which here makes light of wholesale killing. Girl's revenge motive undesirable. *Done with finesse, but (the old story) ethics mixed up.* M, Y
Tom Brown's School Days (RKO) F. Barthòlomew, Billy Halop, C. Hardwicke, Jimmy Lydon.	*Based on the famous novel* about life at Rugby in the 1830's: bullying, hazings, feuds and friendships—and wise Dr. Arnold who works toward a better order.	Realistic portrayal of English school life a century ago. However, many of the boys seem cruel and total effect is unpleasant. Hardwicke, fine as Dr. Arnold, a welcome alleviating influence. *Lively, but grim.* M, Y
We Who Are Young (MGM) G. Lockhart, John Shelton, Lana Turner.	*Domestic life.* City couple marry, lose jobs, give up furniture, suffer disillusionment, go on relief; then get lucky "break." He finds job. She has twins.	Acted and directed with imagination. First half discerning, moving, real. When, however, everything comes out just too delightfully, it becomes rather unconvincing. *A good start, then a tumble.* M

BEST CURRENT FILMS

For Family: Andy Hardy Meets Debutante, Anne of Windy Poplars, The Biscuit Eater, Florian, I Married Adventure, Young Tom Edison.

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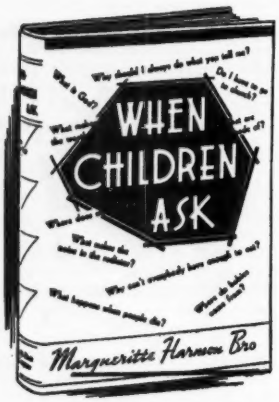

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